THE LAITY's DIRECTORY

FOR THE

CHURCH SERVICE

ON

SUNDAYS AND HOLY DAYS,

For the YEAR of our LORD

M,DCCC.

BEING THE FOURTH AFTER LEAP YEAR.

A TABLE OF MOVEABLE FEASTS.

Dominical Letter	E	Aſcenſion Day	*May* 22
Epact	4	Whitſunday	*June* 1
Septuageſima	*Feb.* 9	Corpus Chriſti	— 12
Aſh Wedn.	— 26	Sundays after Pentec.	25
Eaſter Sunday	*Apr.* 13	Advent Sunday	*Nov.* 30

By Permiſſion.

LONDON:

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EXPLANATION.

AP. *ſignifies* Apoſtle; App. Apoſtles; Mart. Martyr; MM. Martyrs; B. Biſhop; Conf. Confeſſor; Dr. Doctor; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. *ſignifies* double; ſemid. ſemidouble; ſimp. ſimple; *white*, *red*, &c. in Italic, denote the colour of the Ornaments of the Day; Feria, is a day for which no Saints Office is appointed. Com. *ſignifies* Commemoration. Feſtivals of Obligation are in Capitals.

Paſchal time begins on Holy Saturday, and continues to the firſt Veſpers on the Eve of Trinity Sunday.

As to the colours uſed in prieſtly Ornaments in the Church Service, the *white* is uſed on the Feaſts of our Lord, of the bleſſed Virgin, and of all the Saints who are not Martyrs. The *red* is uſed at Whitſuntide, on the Invention and Exaltation of the Croſs, and on the Feaſts of the Apoſtles and Martyrs. The *purple* or *violet*, which is the penitential colour, is uſed on all the Sundays and Ferias of Advent, and of the penitential time from Septuageſima till Eaſter; as alſo on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is uſed on all Sundays and Ferias from Trinity-Sunday to Advent excluſively, and from the Octave of the Epiphany to Septuageſima excluſively, whenever the Office is of the Sunday; but in the Paſchal time the *white* is uſed. The *black* is uſed on Good-Friday, and in Maſſes of *Requiem* for the Dead, which may be ſaid on any day, which is not a Sunday or a Double, except the days from Palm-Sunday to Low-Sunday; and during the Octaves of the Epiphany, of Pentecoſt, and of Corpus Chriſti.

OBSERVE

That the Pages in the following Table correſpond to the New Edition of the VESPERS BOOK 1794, printed by J. P. COGHLAN, Price only 3*s*. 6*d*.——Which beſides taking in the New Saints—contains the whole Veſpers and Complin for the Year—the Ordinary of the Maſs, with all the Prefaces, Litanies, Hymns, Antiphons and Pſalms at Benediction, the Exurge and Litany of the Saints for Rogation

gation Days, St. Mark, and for Family Evening Devotion. To which is added, an Examen of Conſcience—Prayers which are ſaid after Veſpers, on Sundays, in Mancheſter-Square Chapel—the proper authorized Prayers to be recited before any of the hours of Divine Office—and Inſtructions for Veſpers, with a Table and Kalendar, paged ſo as to aſſiſt the Pious who deſire to accompany the Church in divine Harmony, yet does not exceed in length and breadth the ſize of a large card.

VESPERS, OR EVENING OFFICE,

The following Pſalms are uſed on SUNDAYS, page 1, when no Feaſt occurs. Pſalm cix. Dixit Dominus, 2. cx. Confitebor, 3. cxxi. Beatus Vir, 5. cxxii. Laudate Pueri, 7. cxiii. In Exitu Iſrael, 8. Luke i. 77. Magnificat, 14.

On the FEASTS *of* APOSTLES, 229.—At firſt Veſpers are uſed the four firſt Pſalms; but inſtead of the Fifth, Pſalm cvi. Laudate Dominum omnes Gèntes, 107; and in the ſecond Veſpers arè ſaid the Pſalm cix. Dixit Dominus, 2. cxii. Laudate pueri Dominum, 7. cxv. Credidi propter, 167. cxxv. In convertendo Dominus, 168. cxxxix. Domine probaſti me, 169.

On the FESTIVAL *of one or more* MARTYRS, *alſo on the* FEAST *of* ALL SAINTS, 125.—At firſt Veſpers the Pſalms are as on Sundays, except the laſt, which is Pſalm cxvi. Laudate Dominum omnes, 107. In the ſecond Veſpers as the firſt, only inſtead of the laſt Pſalm cxv. Credidi propter quod, 167.

On the FEAST *of a* CONFESSOR *and* BISHOP, 193—In the firſt Veſpers the Pſalms are as on the Sundays, except the laſt, which is Pſalm cxvi. Laudate Dominum omnes, 107. The ſecond Veſpers as the firſt, except the laſt, which is Pſalm cxxxi. Memento Domine David, 194.

On the FEASTS *of a* CONFESSOR *not a* BISHOP, 203—The Pſalms at the firſt and ſecond Veſpers are the ſame as in the firſt Veſpers of Confeſſors and Biſhops.

On the FEASTS *of the* B. V. MARY, 156—and alſo of Virgins and Widows; the Pſalms in the firſt and ſecond Veſpers are, Pſalm cix. Dixit Dominus, 2. cxii. Laudate pueri Dominum, 7. cxxi. Lætatus ſum in his, 156. cxxvi. Niſi Dominus ædificaverit, 158. cxlvii. Lauda Jeruſalem Dominum, 159.

On the FEASTS *of* St. MICHAEL *and all* ANGELS, 493—In the firſt Veſpers are Pſalms common for Sundays, except the laſt Pſalm xvi. Laudate Dominum omnes Gentes, 347; and in the ſecond Veſpers, Pſalm cxxxvii. Confitebor, &c. 347.

On the DEDICATION *of a* CHURCH, 215.—The Pſalms in the firſt and ſecond Veſpers are the ſame as on Sundays, except the laſt, which is Pſalm cxlvii. Lauda Jeruſalem Dominum, 159.

On CHRISTMAS DAY, 235.—In the firſt Veſpers as on the Feaſts of Confeſſors not Biſhops; and in the ſecond Veſpers, cix. Dixit Dominus, 2. cx. Confitebor tibi Domine, 3. cxi. Beatus vir, 5. cxxix. De profundis, 239. cxxxi. Memento Domine David, 194.

On the EPIPHANY, EASTER *and* WHIT-SUNDAYS, the Pſalms are as on Sundays.

On the ASCENSION *of our* LORD, 106—The four firſt Pſalms as for Sundays; but inſtead of the laſt, Pſalm cxvi. Laudate Dominum omnes, 107.

On the FEAST *of* CORPUS CHRISTI, 125.—Pſalm cix. Dixit Dominus, 2. cx. Confitebor, 3. cxv. Credidi propter, 167. cxxvii. Beati omnes qui, 126. cxlvii. Lauda Jeruſalem, 128.

VESPERS *for the* DEAD, 531—Pſalm cxiv. Dilexi quoniam, 531. cxix. Ad Dominum, 533. cxx. Levavi oculos, 534. cxxix. De profundis, 536. cxxxvii. Confitebor tibi, 537. —And concludes with Pſalm l. Miſerere mei Deus, 589.

At COMPLIN, *or* NIGHT OFFICE, 23.—Pſalm iv. Cum invocarem, 26. xxx. In te Domine, 28. xc. Qui habitat, 29. cxxxiii. Ecce nunc benedicite, 31. Luke ii. Nunc dimittis, 34. BENEDICTION, 566. Pſalm cxvi. Laudate Dom. omnes Gentes, 557. Pſalm lxvi. Deus Miſereatur, 567. Pſalm l. Miſerere mei Deus, 589. Pſalm xix. Exaudiat for the King, p. 597.

The Suffrages, 16, or common Commemorations of our bleſſed Lady, of SS. Peter and Paul, of the Patron Saint, and the Prayer for Peace, are recited after the Prayer or Prayers of the Day, in the Veſpers of all Sundays, and other Days that are not Double, or within Octaves, excepting the time of Advent, and from Paſſion Sunday till Trinity Sunday.

● ſignifies New Moon ⊙ Full Moon.
◗ Firſt Quarter. ◖ Laſt Quarter.



1800. JANUARY 31 Days.

1 Wedneſday. THE CIRCUMCISION of our Lord, doub of ſecond claſs, *white*. Veſp of the Feaſt, com of S Stephen.

☽ 2 Thurſ. Octave of S Stephen, doub, *red*.

10,51

3 Frid. Octave of S John, doub, *white*, abſtinence.

4 Sat. Octave of Holy Innocents, doub, *red*, abſt.

5 SUNDAY *(vacant)* Octave of S Thomas BM, doub, *red*. Veſp of the Epiphany, *white*.

6 Mond. The EPIPHANY of our Lord, doub of firſt claſs, with an Octave, *white*. Veſp of the Feaſt.

The Indulgence ends.

7 Tueſ. Of the Octave, ſemid, *white*.

8 Wedn. Of the Octave, ſemid, *white*.

9 Thurſ. Of the Octave, ſemid, *white*.

10 Frid. Of the Octave, ſemid, *white*, abſtinence.

2,10

☉ 11 Sat. Of the Octave, ſemid, *white*, abſtinence.

12 SUNDAY within the Octave, ſemid, *white*. Veſp doub, the firſt of the Epiphany, com of the Sunday.

13 Mond. The Octave-day, doub, *white*.

14 Tueſ. S Hilary B Conf. ſemid, *white*.

15 Wedn. S Paul firſt Hermit, Conf. doub, *white*.

16 Thurſ. S Marcellus PM, ſemid, *red*.

17 Frid. S Anthony Abb, Conf. doub, *white*, abſt.

7,42

☾ 18 Sat. S Peter's Chair at Rome, great doub, *white*, abſt.

19 SUNDAY ſecond after Epiphany. The Holy Name of Jeſus, doub of ſecond claſs, *white*. Veſp of the Feaſt, com of SS Fabian and Sebaſtian, and of the Sunday.

20 Mond. SS Fabian and Sebaſtian MM, doub, *red*.

21 Tueſ. S Agnes VM, doub, *red*.

22 Wedn. SS Vincent and Anaſtaſius MM, ſemid, *red*.

23 Thurſ. S Raymund, Conf. ſemid, *white*.

24 Frid. S Timothy BM, ſemid, *red*, abſtinence.

6,8

● 25 Sat. Converſion of S Paul, great doub, *white*, abſt.

26 SUNDAY third after Epiphany, *green*. Veſp of S John Chryſoſtom, com of the Sunday, *white*.

27 Mond. S John Chryſoſtom BC Dr, doub, *white*.
28 Tueſ. S Wolſtan B *of Worceſter* and Conf. (from Jan. 19) doub, *white*.
29 Wedn. S Francis de Sales B Conf. doub, *white*.
30 Thurſ. S Martina VM. ſemid, *red*.
31 Frid. S Peter Nolaſco, Conf. doub, *white*, abſt.

FEBRUARY 28 Days.

☽ 1 Sat. S Ignatius BM. ſemid, *red*, abſtinence.
8,24
2 SUNDAY fourth after Epiphany. Candlemas-day, doub of ſecond claſs, *white*. Veſp of the Feaſt, com of Sunday, S Polycarp, and of S Blaſe BM. After Complin *Ave Regina*.
3 Mond. S Polycarp BM. (from Jan. 26) ſemid, *red*.
4 Tueſ. S Andrew Corſini B Conf. doub, *white*.
5 Wedn. S Agatha VM. doub, *red*.
6 Thurſ. Feria, *green*.
7 Frid. S Romuald Abbot, Conf. doub, *white*, abſt.
8 Sat. S John de Matha Conf. doub, *white*, abſt.
⊙ 9 SEPTUAGESIMA SUNDAY, *purple*. Veſp of S
5,10 Scholaſtica, com of the Sunday, *white*.
10 Mond. S Scholaſtica Virg. doub, *white*.
11 Tueſ. Feria, *purple*.
12 Wedn. Feria, *purple*.
13 Thurſ. Feria, *purple*.
14 Frid. S Valentine M. ſimple, *red*, abſtinence.
15 Sat. Of our Lady, *white*, abſtinence.
☾ 16 SEXAGESIMA SUNDAY, *purple*. Veſp of the
3,35 Sunday.
17 Mond. Feria, *purple*.
18 Tueſ. S Simeon M. ſimple, *red*.
19 Wedn. Feria, *purple*.
20 Thurſ. Feria, *purple*.
21 Frid. Feria, *purple*, abſtinence.
22 Sat. *Vigil*. S Peter's Chair at Antioch, great doub, *white*, abſtinence.
● 23 QUINQUAGESIMA SUNDAY, *purple*. Veſp of
4,54 S Mathias, com of the Sunday, *red*.
24 Mond. S Mathias Ap, doub of ſecond claſs, *red*. Feaſt of devotion.
25 Tueſ. Feria, *purple*.
26 Aſh-Wedneſday, *purple*.—The Faſt of Lent to be continued till Eaſter on all days, but Sundays, and on Sundays, abſtinence.

27 Thurſ. Feria, *purple.*
28 Frid. Feria, *purple.*

MARCH 31 Days.

1 Sat. S David B. Conf. and *Patron of Wales*, doub, *white.*—*The Indulgence begins.*
2 SUNDAY firſt of Lent, *purple.* Veſp of S Chad, com of the Sunday, *white.*
D 3 Mond. S Chad B *of Litchfield*, and Conf. (from yeſ-
5,46 terday) doub, *white.*
4 Tueſ. S Caſimire, Conf. ſemid, *white.*
5 Wedn. Ember-day, *purple.*
6 Thurſ. Feria, *purple.*
7 Frid. S Thomas of Aquin, Conf. Dr. doub, *white.* Ember-day.
8 Sat. S Felix B. Conf. doub, *white.* Ember-day.
9 SUNDAY ſecond of Lent, *purple.* Veſp of the Sunday, com of the forty MM.—*The Indulg. ends.*
10 Mond. The forty MM. ſemid, *red.*
5,49
⊙ 11 Tueſ. S John of God, Conf. doub, *white.*
12 Wedn. S Gregory PC. Dr. doub, *white.*
13 Thurſ. S Frances of Rome, Wid. (from the 9) doub, *white.*
14 Frid. Feria, *purple.*
15 Sat. Feria, *purple.*
16 SUNDAY third of Lent, *purple.* Veſp of the Sunday, com of S Patrick.
☾ 17 Mond. S Patrick B. Conf. and *Ap of Ireland*, ſemid,
11,7 *white.*
18 Tueſ. Feria, *purple.*
19 Wedn. S Joſeph Conf. doub of ſecond claſs, *white.* Feaſt of Devotion.
20 Thurſ. S Cuthbert B *of Lindisfarne*, and Conf. doub, *white.*
21 Frid. S Bennet Abbot & Conf. doub, *white.*
22 Sat. Feria, *purple.*
23 SUNDAY fourth of Lent, *purple.* Veſp of the Sunday.
24 Mond. Feria, *purple.*
8,15
● 25 Tueſ. ANNUNTIAT. of the B. Virgin, doub of ſecond claſs, *white.*
26 Wedn. Feria, *purple.*

27 Thurſ. Feria, *purple.*
28 Frid. Feria, *purple.*
29 Sat. Feria, *purple.*
30 PASSION SUNDAY, *purple.* Veſp of Sunday.
31 Mond. Feria, *purple.*

APRIL 30 Days.

1 Tueſ. Feria, *purple.*
2 Wedn. S Francis of Paula, Conf. doub, *white.*
12,43
D 3 Thurſ. S Richard B *of Chicheſter,* and Conf. doub, *white.*
4 Frid. The Sorrows of the B. Virg. great doub, *white.*
5 Sat. S Vincent Ferrerius Conf. doub, *white.*
The Indulgence begins.
6 PALM SUNDAY, *purple.* Veſp of Sunday.
7 Mond. Feria, *purple.*
8 Tueſ. Feria, *purple.*
⊙ 9 Wedn. Feria, *purple.* In the afternoon Tenebræ.
4,16
10 Maundy Thurſday, doub of firſt claſs, *white.* In the afternoon Tenebræ, *purple.*
11 Good Friday, doub of firſt claſs, *black.* In the afternoon Tenebræ, *purple.*
12 Holy Saturday, doub of firſt claſs, *white.* After Complin, *Regina Cæli,* ſtanding.
Here begins the Paſchal Time.
13 EASTER SUNDAY, doub of firſt claſs, with an Octave, *white.* Veſp of the Feaſt.
14 EASTER MONDAY, doub of firſt claſs, *white.* Veſp of the Feaſt.
15 Eaſter Tueſday, doub of firſt claſs, *white.* Feaſt of
7,9 devotion. Veſp of the Feaſt.
☾ 16 Wedn. Of the Octave, ſemid, *white.*
17 Thurſ. Of the Octave, ſemid, *white.*
18 Frid. Of the Octave, ſemid, *white,* abſtin.
19 Sat. Of the Octave, ſemid, *white,* abſtin.
20 LOW SUNDAY, doub, *white.* Veſp of the Sunday, com of S Anſelm.—*The Indulgence ends.*
21 Mond. S Anſelm, BC. Dr. doub, *white.*
22 Tueſ. SS Soter & Caius PP. MM. ſemid, *red.*

● 23 Wedn. S George M, doub of firſt claſs, with an
12,32 Octave, *red.* Feaſt of Devotion. Veſp of him, com of S Fidelis.
24 Thurſ. S Fidèlis M. doub, *red.*
25 Frid. S Mark Evang, doub of ſecond claſs, *red.* Litanies, *purple*, abſtin.
26 Sat. SS Cletus and Marcellinus PP. MM. ſemid, *red*, abſtinence.
27 SUNDAY ſecond after Eaſter, *red.* Veſp of S Iſidore, com of Sunday, of the Octave, and of S Vitalis M. *white.*
28 Mond. S Iſidore BC. Dr. (from the 4) doub, *white.*
29 Tueſ. S Peter M. doub, *red.*
30 Wedn. The Octave of S George, doub, *red.*

MAY 31 DAYS.

1 Thurſ. SS Philip and James App. doub of ſecond claſs, *red.* Feaſt of devotion. Veſp the ſecond of
4,6 App, com of S Athanaſius.
☽ 2 Frid. S Athanaſius, BC. Dr. doub, *white*, abſtin.
3 Sat. Finding of the Croſs, doub of ſecond claſs, *red.* Feaſt of devotion, abſtinence.
4 SUNDAY third after Eaſter, S Monica Wid, doub, *white.* Veſp of her to the little Chapter, then of S Catherine, com of S Monica, and of the Sunday.
5 Mond. S Catherine of Siena Virg. (alias April 30) doub, *white.*
6 Tueſ. S John Evang before the Latin Gate, great doub, *red.*
7 Wedn. S Staniſlaus BM. doub, *red.*
⊙ 8 Thurſ. Apparition of S Michael, great doub, *white.*
12,49
9 Frid. S Gregory Nazianzen BC. Dr. doub, *white*, abſtinence.
10 Sat. S Antoninus B Conf. ſemid, *white*, abſtin.
11 SUNDAY fourth after Eaſter, S Pius V. P. Conf. (alias the 5) doub, *white.* Veſp of him, com of Sunday, and of SS Nerius, &c.
12 Mond. SS Nerius, Achilleus, &c. MM. ſemid, *red.*
13 Tueſ. S Leo PC. Dr. (from April 11) doub, *white.*
14 Wedn. S Hermenegild M. (from April 13) ſemid, *red.*

☾ 15 Thurſ. Feria, *white*.
4,32
16 Frid. S Ubaldus B Conf. ſemid, *white*, abſtinence.
17 Sat. S Paſchal Baylon Conf. doub, *white* abſtin.
18 SUNDAY fifth after Eaſter, S Venantius M. doub, *red*. Veſp of him to the little Chapter, then of S Dunſtan, com of S Venantius, of the Sunday, and of S Pudentiana V. *white*.
19 Mond. S Dunſtan AB. *of Canterbury*, and Conf. doub, *white*. Rogation-day (Litanies *purple*) abſt.
20 Tueſ. S Bernardin Conf. ſemid, *white*. Rogation-day (Litanies *purple*) abſtinence.
21 Wedn. Rogation-day, and Vigil of the Aſcenſion, (Litanies *purple*.) S Peter Celeſtine P. Conf. doub. *white*, abſtinence.
22 Thurſ. ASCENSION DAY, doub of firſt claſs, with an Octave, *white*. Veſp of the Feaſt.
● 23 Frid. Of the Octave, ſemid, *white*, abſtinence.
4,43
24 Sat. Of the Octave, ſemid, *white*, abſtinence.
25 SUNDAY within the Octave, S Aldelm B. Conf, doub, *white*. Veſp of S Auguſtin, com of S Aldelm.
26 Mond. S Auguſtin Ap of England, B. and Conf. doub of ſecond claſs, with an Octave, *white*.
27 Tueſ. S Philip Nerius, Conf. doub, *white*.
28 Wedn. Of the Octave, ſemid, *white*.
29 Thurſ. The Octave-day, doub, *white*.
30 Frid. Of the Octave of S Auguſtin, ſemid, *white*, abſtinence.
☽ 31 Sat. Whitſun-eve, ſemid, *red*, faſt.
3,45

JUNE 30 Days.

The Indulgence begins.

1 WHIT-SUNDAY, doub of firſt claſs, with an Octave, *red*. Veſp of the Feaſt.
2 WHIT-MONDAY, doub of firſt claſs, *red*. Veſp of the Feaſt.
3 Whit-Tueſday, doub of firſt claſs, *red*. Feaſt of Devotion.
4 Wedn. Of the Octave, ſemid, *red*. Ember-day, faſt.
5 Thurſ. Of the Octave, ſemid, *red*.

6 Frid.

6 Frid. Of the Octave, ſemid, *red.* Ember-day,
8,2 faſt.
⊙ 7 Sat. Of the Octave, ſemid, *red.* Ember-day, faſt. After Veſp *Salve Regina.*
Here ends the Paſchal Time.
8 TRINITY-SUNDAY, doub of ſecond claſs, *white.* Veſp of the ſame, com of S Norbert, of Sunday, and of SS Primus, &c. MM.
9 Mond. S Norbert, B. Conf. (from the 6) doub, *white.*
10 Tueſ. S Margaret, Queen of Scots, Wid. ſemid, *white.*
11 Wedn. S Barnaby Ap. great doub, *red.*
12 Thurſ. CORPUS CHRISTI, doub of firſt claſs, with an Octave, *white.* Veſp of the ſame, com of S Anthony.
13 Frid. S Anthony of Padua, Conf. doub, *white,*
4,2 abſtinence.
☾ 14 Sat. S Baſil B. C. and Dr. doub, *white,* abſt.
15 SUNDAY within the Octave, and ſecond after Pentecoſt, *white.* In Veſp, com of the Octave.
16 Mond. Of the Octave, ſemid, *white.*
17 Tueſ. Of the Octave, ſemid, *white.*
18 Wedn. Of the Octave, ſemid, *white.*
19 Thurſ. The Octave-day, doub, *white.*
The Indulgence ends.
20 Frid. S William AB *of York,* Conf. (from the 8) doub, *white,* abſtinence.
21 Sat. S John Conf. (from the 12) doub, *white,* abſt.
7,53
● 22 SUNDAY third after Pentecoſt, S Alban M. great doub, *red.* Veſp of him, com of S Juliana.
23 Mond. *Vigil.* S Juliana Virg. (from the 19) doub, *white.*
24 Tueſ. Nativ. of S John Bapt. doub of firſt claſs, with an Octave, *white.* Feaſt of Devotion. Veſp of him, com of S William.
25 Wedn. S William Abbot and Conf. doub, *white.*
26 Thurſ. SS John and Paul, MM. doub, *red.*
27 Frid. Of the Octave, ſemid, *white,* abſtinence.
28 Sat. *Vigil.* S Leo P. Conf. ſemid, *white,* faſt.
The Indulgence begins.
☽ 29 SUNDAY fourth after Pentecoſt, SS PETER and
12,17 PAUL App. doub of firſt claſs, with an Octave, *red.* Veſp of them, com of the Sunday.
30 Mond. Commemoration of S Paul, doub, *red.*

JULY

1 Tueſ. The Octave-day of S John Bapt. doub, *white.*
2 Wedn. Viſitation of the B. Virgin, great doub, *white.*
3 Thurſ. Of the Octave of the App. ſemid, *red.*
4 Frid. Of the Octave of the App, ſemid, *red,* abſtin.
5 Sat. Of the Octave of the App. ſemid, *red,* abſtin.
⊙ 6 SUNDAY fifth after Pentecoſt. The Octave-day of
2,52 SS Peter and Paul, doub, *red.* Veſp of S Thomas, com of the App. and of the Sunday.
7 Mond. Tranſlation of S Thomas M. great doub, *red.*
8 Tueſ. S Elizabeth, Wid. ſemid *white.*
9 Wedn. S Mary Magdal. of Pazzi V. (from June 3, alias May 25) ſemid, *white.*
10 Thurſ. Seven Brothers MM. ſemid, *red.*
11 Frid. S Pius I. PM. ſimple, *red,* abſtinence.
12 Sat. S John Gualbert Abb. Conf. doub, *white,* abſtinence.
☾ 13 SUNDAY ſixth after Pentecoſt, *green.* Veſp of S
6,7 Bonaventure, com of the Sunday, *white.*
14 Mond. S Bonaventure BC. and Dr. doub, *white.*
15 Tueſ. S Swithin B. *of Wincheſter* and Conf. doub, *white.*
16 Wedn. Our Lady of Mount Carmel, great doub, *white.*
17 Thurſ. S Oſmund B. *of Saliſbury* and C. doub, *white.*
18 Frid. S Camillus, Conf. doub, *white,* abſtinence.
19 Sat. S Vincent of Paula, Conf. doub, *white,* abſtin.
20 SUNDAY ſeventh after Pentecoſt. S Jerome Æmilian Conf. doub, *white.* Veſp of him, com of the Sunday, of S Henry, and of S Praxedis Virg.
● 21 Mond. S Henry, Emper. Conf. ſemid, *white.*
9,40
22 Tueſ. S Mary Magdalen, doub, *white.*
23 Wedn. S Apollinaris BM. doub, *red.*
24 Thurſ. *Vigil.* S Alexius, Conf. ſemid, *white.*
25 Frid. S James Ap. doub of ſecond claſs, *red.* Feaſt of devotion, abſtinence.
26 Sat. S Ann, great doub, *white.* Feaſt of devotion, abſtinence.
27 SUNDAY eighth after Pentecoſt, *green.* Veſp of the Sunday, com of SS Nazarius, &c. MM.
28 Mond.

28 Mond. SS Nazarius, &c. MM. ſemid, *red.*
D 29 Tueſ. S Martha, Virg. ſemid, *white.*
6,39
30 Wedn. S Anaclete PM. (from the 13) ſemid, *red.*
31 Thurſ. S Ignatius, Conf. doub, *white.*

AUGUST 31 DAYS.

1 Frid. S Peter's Chains, great doub, *white,* abſtin.
2 Sat. Of our Lady, *white,* abſtinence.
3 SUNDAY ninth after Pentecoſt, *green.* Veſp of S Dominick, com of the Sunday, *white.*
⊙ 4 Mond. S Dominick Conf. doub, *white.*
10,39
5 Tueſ. Our Lady ad Nives, great doub, *white.*
6 Wedn. Transfiguration of our Lord, great doub, *white.*
7 Thurſ. S Cajetan, Conf. doub, *white.*
8 Frid. SS Cyriacus, &c. MM. ſemid, *red,* abſtin.
9 Sat. *Vigil.* The Finding of S Stephen the firſt M. (from the 3) ſemid, *red,* abſtin.
The Indulgence begins.
10 SUNDAY tenth after Pentecoſt. S Lawrence M. doub of ſecond claſs with an Octave, *red.* Veſp of him, com of Sunday, and of SS Tiburtius, &c. MM.
11 Mond. Of the Octave, ſemid, *red.*
10,43
☾ 12 Tueſ. S Clare, Virg. doub, *white.*
13 Wedn. Of the Octave, ſemid, *red.*
14 Thurſ. Vigil of the Aſſumption, *purple,* faſt.
15 Frid. ASSUMPTION of our Lady, doub of firſt claſs, with an Octave, *white.* Veſp of the Feaſt, com of S Hyacinth, abſtinence.
16 Sat. S Hyacinth, Conf. doub, *white,* abſtinence.
17 SUNDAY eleventh after Pentecoſt. The Octave-day of S Lawrence, doub, *red.* Veſp of S Joachim, com of S Lawrence, the Sunday, the Octave of the Aſſumpt. and of S Agapite M. *white.*
18 Mond. S Joachim, Father of the B. Virg. (from yeſterday, great doub, *white.*
19 Tueſ. Of the Octave of the Aſſumpt. ſemid, *white.*
10,17
● 20 Wedn. S Bernard, Abbot Conf. doub, *white.*
21 Thurſ. S Jane Frances, Wid. doub, *white.*

22 Frid. The Octave-day of the Aſſumption, doub, *white*, abſtinence.—*The Indulgence ends.*
23 Sat. *Vigil.* S Philip Benitius, Conf. doub, *white*, abſtinence.
24 SUNDAY twelfth after Pentecoſt, S Bartholomew Ap. doub of ſecond claſs, *red.* Veſp of him, com of the Sunday, and of S Lewis.
25 Mond. S Lewis K. and Conf. ſemid, *white.*
26 Tueſ. S Zephyrine P. M. ſimple, *red.*
27 Wedn. S Joſeph Calaſanctius, Conf. doub, *white.*

12,2
☽ 28 Thurſ. S Auſtin B. C. and Dr. doub, *white.*
29 Frid. Decollation of S John Baptiſt, great doub, *red*, abſtinence.
30 Sat. S Roſe *of Lima*, Virg. doub, *white*, abſt.
31 SUNDAY thirteenth after Pentecoſt, S Aidan B. *of Lindisfarne* and Conf. doub, *white.* Veſp of him, to the little Chapter, then of S Raymund, com of S Aidan, of the Sunday, of S Giles Conf. and of the twelve Brothers MM.

SEPTEMBER 30 Days.

1 Mond. S Raymund, Conf. doub, *white.*
2 Tueſ. S Stephen, K. and Conf. ſemid, *white.*

8,40
☉ 3 Wedn. Feria, *green.*
4 Thurſ. Feria, *green.*
5 Frid. S Lawrence Juſtinian, B. C. ſemid, *white*, abſtinence.
6 Sat. Of our Lady, *white*, abſtinence.
7 SUNDAY fourteenth after Pentecoſt, *green.* Veſp of the Nativity of the B. Virgin, *white.*
8 Mond. Nativity of the B. Virgin, doub of ſecond claſs, with an Octave, *white.* Feaſt of Devotion. Veſp of the Feaſt, com of S Gorgonius, M.
9 Tueſ. Of the Octave, ſemid, *white.*
10 Wedn. S Nicholas Tolentine, Conf. doub, *white.*

5,7
☾ 11 Thurſ. Of the Octave, ſemid, *white.*
12 Frid. Of the Octave, ſemid, *white*, abſtinence.
13 Sat. Of the Octave, ſemid, *white*, abſtinence.
14 SUNDAY fifteenth after Pentecoſt. Exaltation of the Croſs, great doub, *red.* Veſp of it, com of the

the Nativity as in the firſt Veſp, of the Sunday, and of S Nicomede, M.

15 Mond. The Octave-day, doub, *white.*

16 Tueſ. SS Cornelius, &c. MM. ſemid, *red.*

17 Wedn. The Stigmas of S Francis, doub, *white.* Ember-day, faſt.

⊙ 18 Thurſ. S Joſeph of Cupertino, Conf. doub, *white.*

10,3

19 Frid. SS Januarius, &c. MM. doub, *red.* Ember-day, faſt.

20 Sat. *Vigil.* SS Euſtachius, &c. MM. doub, *red.* Ember-day, faſt.

21 SUNDAY ſixteenth after Pentecoſt, S Matthew, Ap and Evang, doub of ſecond claſs, *red.* Veſp of him, com of Sunday, of S Thomas of Villanova, and of SS Mauritius, &c. MM.

22 Mond. S Thomas of Villanova, B. Conf. ſemid, *white.*

23 Tueſ. S Linus, P. M. ſemid, *red.*

24 Wedn. Our Lady of Mercy, great doub, *white.*

D 25 Thurſ. The Name of the B. V. Mary, (from the
5,38 Sunday within the Octave of the Nativity) great doub, *white.*

26 Frid. SS Cyprian and Juſtina, MM. ſimple, *red,* abſtinence.

27 Sat. SS Coſmas and Damian, MM. ſemid, *red,* abſtinence.—*The Indulgence begins.*

28 SUNDAY ſeventeenth after Pentecoſt, *green.* Veſp of S Michael, Arch. *white.*

29 Mond. S Michael, Arch. doub of ſecond claſs, *white.* Feaſt of Devotion.

30 Tueſ. S Jerome, Conf. and Dr. doub, *white.*

OCTOBER 31 Days.

1 Wedn. S Remigius, B and. Conf. ſemid, *white.*

⊙ 2 Thurſ. Our Guardian Angels, doub, *white.*

9,40

3 Frid. S Thomas B *of Hereford,* and Conf. doub, *white,* abſtinence.

4 Sat. S Francis, Conf. doub, *white,* abſtinence.

5 SUNDAY eighteenth after Pentecoſt. The Roſary of the B. Virgin, great doub, *white.* Veſp of the Feaſt, com of S Bruno, and of the Sunday.

6 Mond. S Bruno, Conf. doub, *white.*
7 Tueſ. S Wenceſlaus, M. (from Sept. 28) ſemid, *red.*
8 Wedn. S Bridget, Wid. doub, *white.*
9 Thurſ, SS Denis, &c. MM. ſemid, *red.*
☾ 10 Frid. S Paulinus, AB *of York*, and Conf. doub,
12,11 *white*, abſtinence.
11 Sat. S Francis Borgia, Conf. ſemid, *white*, abſt.
12 SUNDAY nineteenth after Pentecoſt, S Wilfrid, AB *of York*, and Conf. doub, *white.* Veſp of S Edward, com of S Wilfrid.
13 Mond. S Edward, K. and Conf. doub of ſecond claſs, with an Octave, *white.*
14 Tueſ. S Calliſtus, PM. ſemid, *red.*
15 Wedn. S Tereſa, Virg. doub, *white.*
16 Thurſ. Of the Octave, ſemid, *white.*
17 Frid. S Hedwige, Wid. ſemid, *white*, abſt.
9,12
● 18 Sat. S Luke, Evang. doub of ſecond claſs, *red*, abſtinence.
19 SUNDAY twentieth after Pentecoſt, S Peter of Alcantara, Conf. doub, *white.* Veſp of him to the little Chapter, then of S Edward, as in the firſt Veſp, com of S Peter, and of the Sunday.
20 Mond. The Octave-day, doub, *white.*
21 Tueſ. SS Urſula, &c. VV. MM. great doub, *red.*
22 Wedn. S John Cantius, Conf. doub, *white.*
23 Thurſ. Feria, *green.*
☽ 24 Frid. Feria, *green*, abſtinence.
12,49
25 Sat. S John of Beverley, AB *of York*, and Conf. doub, *white*, abſtinence.
The Indulgence begins.
26 SUNDAY twenty-firſt after Pentecoſt, *green.* Veſp of the Sunday.
27 Mond. The Vigil of the App, *purple.*
28 Tueſ. SS Simon and Jude, App. doub of ſecond claſs, *red.* Feaſt of Devotion.
29 Wedn. S Bede, Conf. doub, *white.*
30 Thurſ. Feria, *green.*
31 Frid. The Vigil of All Saints, *purple*, faſt.

⊙ 1 Sat. ALL SAINTS, doub of firſt claſs, with an
1,59 Octave, *white*. Veſp of the Feaſt, com of Sunday, abſtinence.
2 SUNDAY twenty-ſecond after Pentecoſt, *white*. Veſp of it, com of the Octave. After which are the Veſp for the Dead, *black*.
3 Mond. All Souls, (from yeſterday) *black*.
4 Tueſ. S Charles, B. and Conf. doub, *white*.
5 Wedn. Of the Octave, ſemid, *white*.
6 Thurſ. Of the Octave, ſemid, *white*.
7 Frid. Of the Octave, ſemid, *white*, abſtinence.
8 Sat. The Octave-day, doub, *white*, abſtinence. *The Indulgence ends.*
☾ 9 SUNDAY twenty-third after Pentecoſt. Dedica-
6,38 tion of S John Lateran, doub, *white*. Veſp of the Feaſt, com of the Sunday, of S Andrew Aveline, and of SS Tryphon, &c. MM.
10 Mond. S Andrew Aveline, Conf. ſemid, *white*.
11 Tueſ. S Martin B. and Conf. doub, *white*.
12 Wedn. S Martin I. PM. ſemid, *red*.
13 Thurſ. S Didacus Conf. ſemid, *white*.
14 Frid. S Erconwald B. *of London* and Conf. doub, *white*, abſtinence.
15 Sat. S Gertrude Virg. doub, *white*, abſtinence.
● 16 SUNDAY twenty-fourth after Pentecoſt. S Edmund
7,50 AB. *of Canterbury* and Conf. doub, *white*. Veſp of him to the little Chapter, then of S Hugh, com of S Edmund, and of the Sunday, *the 6th after Epiph.*
17 Mond. S Hugh B. *of Lincoln* and Conf. doub, *white*.
18 Tueſ. The Dedication of the Churches of SS Peter and Paul, doub, *white*.
19 Wedn. S Elizabeth Wid. doub, *white*.
20 Thurſ. S Edmund KM, great doub, *red*.
21 Frid. The Preſentation of the B. Virgin, great doub, *white*, abſtinence.
22 Sat. S Cecily Virg. and M. doub, *red*, abſtinence.
10,45
☽ 23 SUNDAY twenty-fifth and laſt after Pentecoſt, *green*. Veſp of S John, com of the Sunday, and of S Chryſogonus M. *white*.

24 Mond.

24 Mond. S John of the Croſs, Conf. doub, *white.*
25 Tueſ. S Catherine Virg. and M. doub, *red.*
26 Wedn. S Felix Conf. doub, *white.*
27 Thurſ. S Gregory Thaumaturgus BC. ſemid, *white.*
28 Frid. S Clement PM. (from the 23) ſemid, *red,* abſt.
29 Sat. Vigil of S Andrew Ap. *purple,* abſtinence.
30 SUNDAY firſt of Advent, *purple.* Veſp of S Andrew, com of the Sunday, *red.*

DECEMBER 31 Days.

8,24
☉ 1 Mond. S Andrew Ap. (from yeſterday) doub of ſecond claſs, *red.*
2 Tueſ. S Bibiana Virg. and M. ſemid, *red.*
3 Wedn. S Fran. Xaverius Conf. doub, *white,* faſt.
4 Thurſ. S Peter Chryſologus BC. and Dr. doub, *white.*
5 Frid. S Birinus B. *of Dorcheſter* and Conf. doub, *white,* faſt.
6 Sat. S Nicholas B. Conf. doub, *white,* abſtin.
7 SUNDAY ſecond of Advent, *purple.* Veſp of the Conception, com of the Sunday, *white.*
8 Mond. Conception of the B. Virgin, doub of ſecond claſs, with an Octave, *white.* Feaſt of great Devo-
11,14 tion. In Veſp com of S Ambroſe, and of Advent.
☾ 9 Tueſ. S Ambroſe BC. and Dr. (from the 7) doub, *white.*
10 Wedn. Of the Octave, ſemid, *white,* faſt.
11 Thurſ. S Damaſus P. Conf. ſemid, *white.*
12 Frid. Of the Octave, ſemid, *white,* faſt.
13 Sat. S Lucy Virg. and M. doub, *red,* abſtin.
14 SUNDAY third of Advent, *purple.* Veſp the firſt of the Conception, com of the Sunday, *white.*
15 Mond. The Octave-day, doub, *white.*
6,5
● 16 Tueſ. S Euſebius BM. ſemid, *red.*
17 Wedn. Ember-day, *purple,* faſt. Ant. *O Sapientia.*
18 Thurſ. Feria, *purple.* The Ant. *O Adonai.*
19 Frid. Ember-day, *purple,* faſt. Ant. *O Radix.*
20 Sat. Ember-day and Vigil, *purple,* faſt. Ant. *O clavis.*
21 SUNDAY fourth of Advent, *purple.* Veſp of S Thomas, com of Sunday, Ant. *O Oriens, red.*

☽ 22 Mond. S Thomas Ap. (from yeſterday) doub of ſe-
12,17 cond claſs, *red.* Ant. *O Rex.*
23 Tueſ. Feria, *purple.* Ant. *O Emmanuel.*
24 Wedn. Chriſtmas-Eve, *purple*, faſt.
The Indulgence begins.
25 Thurſ. CHRISTMAS-DAY, doub of firſt claſs with an Octave, *white.* In Veſp com of S Stephen.
26 Frid. S Stephen Proto M. doub of ſecond claſs with an Octave, *red.* Feaſt of Devotion. The Pſalms at Veſp on this and the following Feſtivals are the ſame as on Chriſtmas-day, then from the little Chapter of S Stephen, com of S John, and of Chriſtmas, abſtinence.
27 Sat. S John Evang. doub of ſecond claſs with an Octave, *white.* Feaſt of Devotion. In Veſp com of Holy Innocents, of Chriſtmas, and of S Stephen, abſtinence.
28 SUNDAY (vacant) Holy Innocents, doub of ſecond claſs, with an Octave, *red.* Veſp from the little Chapter of S Thomas, M. com of Holy Innocents, and of Chriſtmas.
29 Mond. S Thomas of Canterbury, B. M. doub of firſt claſs, with an Octave, as Patron of the Engliſh Clergy, *red.* Feaſt of Devotion. In Veſp com of the Sunday within the Octave, and of Chriſtmas.
30 Tueſ. Of the Sunday within the Octave, ſemid,
3,37 *white.*
☉ 31 Wedn. S Silveſter P. and Conf. doub, *white.*

LAUS DEO SEMPER.

The following year 1801 the Dominical Letter will be D.
The Epact 15.—Eaſter Sunday April 5.

ON SAYING MASS IN LATIN.

Q. BUT does not St. Paul, 1 Cor. xiv. condemn the uſe of *unknown tongues* in the liturgy of the Church?

A. He has not one word in that whole chapter of the *liturgy* of the Church; but only reprehends the abuſe of the gift of tongues, which ſome amongſt the Corinthians were guilty of, who, out of oſtentation, affected to make exhortations or temporary prayers in their aſſemblies in languages utterly unknown, which for want of an interpreter could be of no edification to the reſt of the faithful. But this is far from being the practice of the Catholic Church; where all exhortations, ſermons, and ſuch like inſtructions, are made in the vulgar language; where no new unknown extemporary prayers are recited, but the ancient public liturgy and office of the Church, which by long uſe are well known, at leaſt as to the ſubſtance, by all the faithful; where, in fine, there is no want of interpreters, ſince the people have the Church Office interpreted in their ordinary prayer-books; and the Paſtors are commanded to explain to them the myſteries contained in the Maſs.—*Council of Trent, ſeſſ.* 22. chap. 8.

Q. But why does the Church celebrate Maſs in *Latin*, rather than in the vulgar language?

A. 1*ſt*, Becauſe it is her ancient language, uſed in all her ſacred offices, even from the Apoſtles days, throughout all the *Weſtern* parts of the world; and therefore the Church, which hates novelty, deſires to celebrate her liturgy in the ſame language as the ſaints have done for ſo many ages. 2*dly*, For a greater *uniformity* in the public worſhip; that ſo a Chriſtian, in whatſoever country he chances to be, may ſtill find the liturgy performed in the ſame manner, and in the ſame language, to which he is accuſtomed at home: and the *Latin* is certainly of all languages the moſt proper for this, as being the moſt univerſally ſtudied and known. 3*dly*, To avoid the changes to which all vulgar languages, as we find by experience, are daily expoſed: for the Church is unwilling to be chopping and changing her liturgy at every turn of language.

IE AP 66

Biſhop Challoner's Catholic Chriſtian, p. 97, 98.

BRITISH MUSEUM

A

NEW YEAR'S GIFT,

FOR THE YEAR M,DCCC.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation. 2 Cor. i. 3, 4.

IF St. Paul thus poured out his ſoul in grateful praiſe for the conſolations with which God was pleaſed to ſoften the hardſhips and to ſweeten the bitterneſs of the perſecution he was ſuffering, with what ſentiments of gratitude ought Chriſtians to ſing forth praiſe unto God, when they ſee his almighty power interpoſing to check the career of licentious impiety, to beat down

the pride of the enemies of his Church, to reſtrain their ſacrilegious robberies, and to reſtore to many ſtates and kingdoms the quiet poſſeſſion of their property, of their laws, and of their religion.

How great has been the anguiſh of every ſervant of God for theſe many years paſt, ſeeing the proſperity of the wicked, the uninterrupted ſucceſs of their arms, and the wide ſpread of their impious principles! With what conſternation did the chriſtian world behold thrones and altars falling before theſe profane hordes of plunderers! With what unceaſing lamentation did they bewail the overwhelming calamity, crying out in diſtreſs of mind, O God, the heathens are come into thy inheritance, and have trampled on thy commandments: they have defiled thy temples, they have profaned thy ſanctuaries, they have inſulted thy prieſts, they have carried the holy Father into captivity. *The ways of Sion mourn, becauſe there are none that come to the ſolemn feaſt: . . . her prieſts ſigh: her virgins are in affliction; and ſhe is oppreſſed with bitterneſs. . . . The enemy hath put out his hand to all her deſirable things; for ſhe hath ſeen the Gentiles enter into her ſanctuary . . . all her people ſigh; they ſeek bread: they have given all their precious things for food to relieve the ſoul.* Lament. 1.

the

The faithful ſervants of God have been ſeized with horror, becauſe of the ſcenes of deſolation; and the Lord at length has attended to their tears, to their cries, and ſent deliverance.

By a concurrence of circumſtances, unparalleled in the annals of hiſtory, nations hoſtile to our holy religion have united to ſtem the torrent of ſacrilegious devaſtation. From the moſt diſtant countries of Europe have powers come forth, and united with our moſt gracious Sovereign, to repel and diſcomfit the common enemy. Who is there that calls to remembrance the hiſtory of the decline of the laſt century, when Chriſtian Europe trembled before the Ottoman armies, when the bulwark of Germany and of Italy was beſieged by thoſe infidels; when the Empire of the North was without energy, and its preſent metropolis was unknown: who is there that calls to remembrance the hiſtory of thoſe days, and beholds now armies and fleets arriving from thoſe powers, uniting with our own nation, to reſtore to Catholic States their liberty and their religion; without being ſtruck with aſtoniſhment, and breaking forth into the praiſes of our infinitely good and merciful God? He who called Cyrus by name ages before that monarch was born, and led him from victory to victory till the Empire of Babylon was overthrown, and a

way opened for the re-eſtabliſhment of the holy city of Jeruſalem, appears to have called and united theſe great powers, to cruſh the common enemy of thrones and of religion, and has hitherto led their armies and fleets from victory to victory, till a proſpect has opened to a general peace, and eventually to the re-eſtabliſhment of the true religion.

Already have peace and harmony returned to our Siſter Kingdom; and Italy, Italy where was eſtabliſhed the ſeat of religion, the Chair of Peter, has received back her miniſters of the altar, her churches, her colleges, ſeminaries, convents, and religious; already does that happy country hear again the praiſes of God reſound from thouſands of choirs, again ſee her children bleſſed with the word of God, bleſſed with the moſt adorable Euchariſtic Sacrifice, and nouriſhed by the fountains of grace and life, the moſt holy ſacraments of the Church.

However we may ſtill be apprehenſive and tremble in our hopes from what is left unaccompliſhed, we have found comfort in what has been accompliſhed, and we wiſh you to ſhare it with us, and to join in the moſt grateful acknowledgments for ſo ſignal a bleſſing. We have not yet ſeen the deſtroying angel ſheath his ſword; we know not that the vial of divine wrath

wrath has yet been entirely emptied: our venerable Pontiff has been led away into captivity, and we his children, in vain anxiety enquire after his abode: nor do we know whether he be now living, or dead: perhaps his Holineſs may now be confined within the walls of a doleful priſon; perhaps the reverence ſhewn by a pious peaſantry to the Vicar of their Redeemer, when conducted through their country, may now be ſucceeded by abuſe, cruelty, and uſage worſe than death. Many countries too and people ſtill remain under the yoke of oppreſſion, and are ſtill compelled to eat the bread of affliction; yet mindful of the conſolation which is imparted, we ſay, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation*; and whatever diſtreſs may ſtill be ordained to fall upon us, let us unceaſingly repeat, *thy will be done.*

It is a certain truth, that the tribulations which do come upon Chriſtians in the preſent life, are ordained by the providence of God. Whatever or whoever may be the immediate cauſe or occaſion of them, God expreſsly wills ſuch ſufferings and tribulations. How clear are the terms in which the ſacred ſcripture declares this great truth! In the book of Eccleſiaſticus we read, *Good things and evil, life and death,*

poverty and riches are from God. Eccleſiaſticus xi. 14. And in the firſt book of Kings, (or of Samuel,) it is ſaid in expreſs terms, *The Lord maketh poor and maketh rich, he humbleth and he exalteth.* 1 Kings, ii. 7. Wherever the Almighty foretells by his prophets the calamities about to fall on his people, he declares himſelf to be the author of them. Hear the prophets, hear Moſes; *I will viſit you* with poverty; I will ſend in upon you the beaſts of the field to deſtroy you; I will bring in upon you the ſword; I will deſtroy your land; I will ſcatter *you among the Gentiles.* Leviticus xxvi. Hear Iſaiah; *I am the Lord, I* form the light and create darkneſs; I make peace and create evil; I the Lord that do all theſe things. Iſaiah xlv. 6, 7. Hear Amos; Shall there be evil in a city which the Lord hath not done? iii. 6. Hear alſo the ſervants of God from the beginning of time. To the will of the Almighty they referred whatever afflictions befell them; and we hear them declaring, on that ground, their entire ſubmiſſion to them.

How heavy, how excruciating were the ſufferings of the ſervant of God, Job! and under the loſs of all his children, and of his property, under the moſt loathſome diſeaſe or ulcer with which he was ſtruck from the top of his head to the ſole of his foot, what did that upright virtuous

tuous man cry out? Did he ſay, the Lord gave, and the Sabeans, Chaldeans, or Satan have taken away? No: he looked beyond the immediate cauſe of his ſorrows, he raiſed his eyes to heaven, to the inviſible hand of his juſt God, and ſaid, *The Lord gave and the Lord hath taken away*, as it has pleaſed the Lord, ſo is it done, bleſſed be the name *of the Lord.* Job i. 21. If we have received good things at the hand of God, why ſhould we not receive evil? ii. 10.— The Almighty was pleaſed to foretell the ruin which he was about to ſend upon the family of the High Prieſt Heli. Samuel, to whom the Lord had revealed the intended chaſtiſement, made the whole known to the High Prieſt, and he immediately replied, *It is the Lord: let him do what is good in his ſight.* 1 Kings, iii. 18.— When King David was flying from Jeruſalem, flying for ſafety from the ſword of his rebellious ſon Abſolom, we read that Semei, of the kindred of the houſe of Saul, came out of Bahurim, threw ſtones at the perſon of the king, and curſed him. So outrageous an act provoking the guards, it is recorded that Abiſai wiſhed to kill him, to cut off his head. But the king reſented not the outrage: he conſidered the will of God, not the wickedneſs of Semei, acknowledged the humiliation was appointed by the Lord, withheld the

hand

hand of his ſervant, and replied, *The Lord hath bid him curſe David, and who is he that ſhall dare ſay why hath he done ſo?* 2 Kings, xvi. 10.

It is then a certain truth, that all the ſufferings and calamities which come upon people, whoever or whatever may be the immediate occaſion of them, are appointed by the Almighty: that he expreſsly wills ſuch afflictions. And ſhall not we ſubmit in patient reſignation to the appointments of God? Shall we ſay, why hath he done ſo? Is not the will of God always holy? always juſt? always to be adored? Temporal calamities, eſpecially ſuch as are general, are oftentimes the puniſhment of ſin. The ſacred ſcriptures record ſeveral inſtances of theſe judgments of Heaven upon the ſins of men. They may proceed from the malice of the wicked, or from natural cauſes; but wicked men, and natural cauſes, are no more than the inſtruments God makes uſe of to execute his orders. Not only the world periſhing by the deluge, Sodom and Gomorrha conſumed by fire, the Canaanites cut off by the ſword, but all the calamities which fell upon the people of the Jews, their cruel ſlavery under Salmanaſar and Nabuchodonoſor, the dreadful perſecution under Antiochus, and the laſt total ſubverſion of their nation under the Romans, were clearly the work of God avenging their many and grievous crimes.

And

And if our Father ſend calamities upon us, have not we ſinned? Have not we done evil before the Lord? Have not our crimes been multiplied in his ſight? Have not they cried unto Heaven for vengeance? Can it be a ſubject of aſtoniſhment that the Lord in his anger ſhould rebuke the land? that he ſhould bring in the ſword? ſhould viſit us with poverty, and take away thoſe poſſeſſions with which he had bleſſed us in his goodneſs: ſeeing we have employed them to offend him, to violate his commandments, and to promote vice.

Were God to treat us with rigour, we all deſerve his ſevereſt chaſtiſements: and as the greateſt temporal calamities are leſs evils than the leaſt offence of our God, and the overturning thrones and empires are a leſs diſorder in the univerſe than is the committing of ſin; who can be ſurpriſed, that to puniſh ſin, God ſhould at certain times ſtrike the mighty, and overthrow ſovereigns and whole kingdoms?

Notwithſtanding, we are not always to look upon public afflictions as the chaſtiſements of ſin: they are oftentimes trials of virtue, and ſent upon the moſt faithful and moſt holy people. The books of the Old and New Teſtament diſplay this conſoling truth in almoſt every page: they hold up to our view the ſufferings of the greateſt men

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the world ever knew, for our encouragement in patience, and for our edification in the great virtue of conformity to the will of God. How many were the trials of the Patriarchs Abraham, Iſaac, and Jacob! how many and how grievous were the ſufferings of the Prophets, of Elias, Iſaiah, Daniel, &c.! of Job, Tobias, and the Maccabees! of St. John Baptiſt, of the ſacred college of the Apoſtles, of the whole army of Martyrs, of thouſands of moſt holy Confeſſors, Virgins, and Widows, in almoſt every age of the Church! Shall theſe friends of God have been appointed to go through many tribulations, to wander about afflicted and diſtreſſed in deſarts and in mountains? ſhall they, of whom the world was not worthy, have had trials of mockeries and ſtripes, of bands and of priſons: ſhall thouſands of theſe veſſels of election have ſuffered the loſs of their property, have moreover been ſtoned, or racked, or cut aſunder, or put to death by the ſword: and ſhall we think it ſtrange that a ſhare of the like ſufferings be ordained for us? Is it a new thing that has happened in our days? Have paſt ages never witneſſed ſimilar tribulations? Is it not through many tribulations we muſt enter into the kingdom of God? Have we forgotten the conſolation which ſpeaketh to us as to children, ſaying, *My ſon, neglect not the diſcipline*

diſcipline of the Lord, neither be thou wearied whilſt thou art rebuked by him: for whom the Lord loveth he chaſtiſeth; he ſcourgeth every ſon whom he receiveth. Heb. 12. Why ſhould we repine, if God deal with us, as with his ſons?

We will then with the Apoſtle bleſs our God and adore his holy name, for that he has remembered mercy and imparted great conſolation to alleviate the calamities under which we have ſo long wept. He has preſerved our own nation in peace, and by her arms, and thoſe of her allies, has reſtored to many ſtates and countries their liberty, their religion, and all thoſe bleſſings which our holy religion adminiſters to the afflicted—*Bleſſed be*, &c. And ſhould our Father ſtill continue to chaſtiſe us, we will bow down in patient ſubmiſſion, and in our ſorrows find comfort from the conſideration of his holy will being acccompliſhed, and from the hope of thoſe bleſſings which tribulation brings to the patient and humble of heart; For, many are the advantages which tribulations produce: they diſengage our hearts from the love and dangers of the world; they humble the mind of man, and give him a true knowledge of his own weakneſs; they raiſe his ſoul above all human things, and induce him to labour for the ſecuring of his future ſtate, into which ſorrows cannot enter, and of which no

man

man can rob him. How many ſinners have been reclaimed from vice by the ſufferings of this life! How many are now ſaints in heaven, who confeſs that afflictions were the happy occaſion of their converſion! How many will eternally rejoice in the tribulation they endured as being the ſeed of their eternal beatitude!

II AT 66

LONDON, *Sept.* 9, 1799.

✠ JOHN CENTURIEN.

Plenary Indulgences,

Granted to the Faithful, throughout this Kingdom.

I. ON Chriſtmas-day, and the twelve days following, to the day of Epiphany, incluſively.

II. In the firſt week in Lent, beginning with the firſt Sunday, and ending with the ſecond Sunday, incluſively.

III. At Eaſter, i. e. from Palm-Sunday to Low-Sunday, incluſively.

IV. From Whitſunday to the end of the octave of Corpus Chriſti.

V. On the feaſt of St. Peter and St. Paul, and during the octave.

VI. From the Sunday preceding the feſtival of the Aſſumption of the bleſſed Virgin Mary to the twenty-ſecond day of Auguſt, incluſively. But if the feſtival of the Aſſumption falls on a Sunday, the indulgence begins on that day.

VII. On the Sunday preceding the feſtival of St. Michael to the Sunday following, incluſively. But if the feſtival of St. Michael falls on a Sunday, the Indulgence begins on that day.

VIII. From the Sunday preceding the feſtival of All-Saints, to the eighth day of November incluſively. But if the feſtival of All-Saints falls on a Sunday, the Indulgence begins on that day.

Conditions of the I, III, VI, and VII, are,

1. To confeſs their ſins with a ſincere repentance to a prieſt approved by the Biſhop.

2. Devoutly and worthily to receive the holy communion.

3. To viſit ſome chapel or oratory, where Maſs is celebrated, and there offer up their prayers for the peace and welfare of God's Church.

4. That they be in a diſpoſition, if their circumſtances will allow it, to aſſiſt the poor with alms in proportion to their abilities; or to frequent catechiſms or ſermons; or to viſit and comfort the ſick, and ſuch as are near their end, if they have the opportunity.

Note. It is not required, for the gaining theſe indulgences, that theſe works of mercy, corporal or ſpiritual, or the aſſiſting at catechiſms or ſermons, be done on the ſame day with the communion; but only that perſons be then in a

diſpoſition or readineſs of mind to do theſe things, or ſome of them at leaſt, when opportunity ſhall offer.

Conditions of II, IV, and VIII, are,

1. To confeſs their ſins with a ſincere repentance to a prieſt approved by the Biſhop.

2. Devoutly and worthily to receive the holy communion.

3. If their condition will allow it, to give ſome alms to the poor, either on the eve, or on the day of their communion.

4. On the day of their communion to offer up ſome prayers to God, for the whole ſtate of the Catholic Church throughout the world; for the bringing all ſtraying ſouls to the fold of Chriſt; for the general peace of Chriſtendom, and for the bleſſing of God upon this nation.

5. To the indulgences formerly granted, his late Holineſs Pope Clement XIV. was pleaſed to add a new one in favour of all the faithful living in the Engliſh miſſions, who being truly penitent, and having confeſſed their ſins, ſhall worthily receive the holy communion on the feaſt of St. Peter and St. Paul, June 29, or on any day within the octave, and ſhall for ſome ſpace of time pray to God with a ſincere heart, for the converſion of infidels and heretics, and for the free propagation of the holy faith.

London, October 23, 1789.

IN DISTRICTU OCCIDENTALI.

Sequentes orationes pro fructibus terræ dicantur quotidie ab omnibus ſacerdotibus in noſtro diſtrictu ſingulis annis, a die 25 *Maii uſque ad finem Septembris.*

Oratio.—Effunde, quæſumus Domine Deus noſter, benedictionem tuum ſuper populum tuum, ut, et dante te benignitatem, terra noſtra det fructus ſuos; & his collectis, ad laudem et honorem ſancti tui nominis utamur. Per Dominum noſtrum.

Secreta.—Vota populi tui, Domine, propitius reſpice: ut per hæc dona, quæ tibi ex fructibus terri offerimus, fructuum nobis ubertatem ſalubriter largiaris. Per Dominum noſtrum.

Poſtcommunio.—Largire fidelibus tuis, omnipotens Deus, congruam terræ fructuum ubertatem: quibus temporaliter enutriti, ad æterna bona capeſſenda ſpiritualibus incrementis proficiant. Per Dominum.

The

The ſeaſons of late years having often been unfavourable to the proſperity of the fruits of the earth, we exhort all people to join their prayers with thoſe we have ordered for that purpoſe.

Bath, Jan. 26, 1796.

✠ CAROLUS RAMATEN, V. A.

Dilectis in Chriſto fratribus, Preſbyteris Gallis in Diſtrictu Occidentali de gentibus, notum fecimus, facultates omnes quibus, nunc legitime cituntur per præſentes prorogari ad finem anni proximi venturi.

Datum Bathoniæ, Die 17 *Auguſti*, 1799. ✠ G. G. TELMESSEN, V. A.

Extract of a Letter from the R. R. Dr. Moylan, the Catholic Biſhop of Cork. Dated May 28, 1792.

THE decree of the council of Trent relative to clandeſtine marriages has been received in all the dioceſes of this kingdom, except the Archbiſhopric of Dublin, the Biſhoprics of Kildare, Ferns, Oſſory, Meath, and in the Wardenſhip of Galway. In our province of Munſter it was promulgated with the neceſſary forms in every pariſh, the end of the year 1775, and from that period has had the force of law, and conſidered as binding on our people, and as a rule of conduct for our clergy. It does not extend to the marriages of Proteſtants, nor to the marriage of a Roman Catholic to a Proteſtant, as the deciſion of Benedict XIV. on the marriages in Holland has been adopted, and confirmed by the anſwer of the Sacred Congregation to a conſultation made on that head by our late Metropolitan, the moſt Reverend Dr. Butler, of pious memory.

In a decree of Pius VI. 29th of March, 1778, the holidays of obligation were reduced in the ſame manner as they were in England in the foregoing year, excepting the Feaſts of St. Patrick, and the Nativity of St. John Baptiſt, which remain of obligation. Vigils and Faſting Days throughout the year the ſame as in England, except the Eve of St. John Baptiſt, which is ſtill kept.

CHAPELS.

Thoſe marked thus * *are ſupported by Subſcription.*

* *Virginia Street*, Ratcliff Highway.—A diſcourſe after the Goſpel in the eleven o'clock Maſs, and evening prayers on Sundays.

* *White Street*, Moor Fields.—A diſcourſe after the Goſpel in the eleven o'clock Maſs, and evening prayers on Sundays.

* *Sardinian Chapel*, Duke Street, Lincoln's Inn Fields, is now ſupported by ſubſcription, but the body of the chapel is left free for non-ſubſcribers.—After the Goſpel in the High Maſs on Sundays, a diſcourſe in Engliſh; after Veſpers, which begins at three in the afternoon, a diſcourſe in Italian; and at ſix in the evening, a diſcourſe in Engliſh; beſides which, there is a ſociety of the office for the faithful departed. An addreſs for ſupporting this Chapel is to be had at the houſe, in Lincoln's Inn Fields. Complin, with a diſcourſe, on Fridays in Lent.

* *St. Patrick's Chapel*, Sutton Street, Soho Square.—At the eight o'clock Maſs on Sundays, an Engliſh diſcourſe, alſo at High Maſs; and after Veſpers, which begin at half paſt three in the afternoon, a catechetical diſcourſe.—The feſtival of St. Patrick, apoſtle of Ireland, and patron of this chapel, is obſerved on the 17th of March with all ſolemnity as a double of the firſt claſs: High Maſs at eleven in the morning, with a diſcourſe proper for the occaſion immediately after the Goſpel. Complin and a diſcourſe on Tueſdays in Lent.

* The *Bavarian Chapel*, Warwick Street, Golden Square.—A diſcourſe in the High Maſs, and after Veſpers; Complin and a diſcourſe on Thurſdays in Lent.

Portugueſe Chapel, South Street, South Audley Street, Groſvenor Square.—On Sundays a diſcourſe in the time of High Maſs; Veſpers at 3 o'clock; Complin with a diſcourſe on Wedneſdays in Lent at 5 o'clock in the afternoon.

Spaniſh Place Chapel, Mancheſter Square.—A diſcourſe at eight o'clock, and after the Goſpel in the High Maſs on Sunday mornings; Veſpers in winter at three, and at four in the ſummer; Complin on Fridays in Lent at five o'clock, with a diſcourſe.

* *St. George's* Catholic Chapel, London Road, St. George's Fields.—A diſcourſe after the Goſpel in the High Maſs on Sundays; Veſpers at three o'clock.—The poverty of this part of the London Diſtrict ſcarce affords a ſcanty maintenance for two, though it juſtly requires three times that number of clergy; beſides which a large debt on the building and annual rent are to be paid; a

piece

piece of ground alſo remains unlet, on which ſome dependance towards the payment of the rent had been placed. This place in a particular manner claims public attention, and benevolent aſſiſtance. There are alſo ſchools for boys and girls of indigent catholic parents, kept ſeparate; for which there is a feaſt annually in May, and a ſubſcription collected.

* *Ham Lane*, Stratford, Eſſex.

* *Brompton* and *Chatham Barracks*, Kent.—The ground has been granted and a Chapel is erected (but unfiniſhed, though the ſacred Myſteries are celebrated in it) for the poor catholic ſoldiers and ſailors, who riſk their lives and ſpill their blood in defence of their country. The Government commiſerated this uſeful claſs of men in granting the ground, yet their own neceſſities will not permit them to ſpare from their ſmall pay what would even finiſh the chapel. Therefore whilſt their fidelity, loyalty, and readineſs to expoſe their perſons for their King and Country to every danger, ſecures you a peaceable repoſe at home under the beſt of Kings, it is on you, Catholics at large, they call to aſſiſt them to finiſh their chapel, to build their Paſtor a houſe, that he may be near to them, and afford ſome ſhare of that ſupport which his ardour and charity has undertaken for ſuch a numerous and worthy ſet of men.—Subſcriptions, under the patronage of the R. R. Dr. Douglaſs, are received at Meſſ. Wright and Co.'s, Covent Garden; and by the Rev. Mr. Plunket, as above.

* *Saliſbury Lane*, Rotherhithe.—A ſchool for poor catholic children of thoſe parts, has lately been ſet on foot by the Rev. Mr. Broderick; which, from the poverty of the place, and the great number of objects that preſent themſelves, claims particular attention of the charitable Catholic; as that alone is the ſource by which ſo laudable an undertaking muſt ſubſiſt.

* *Clark's Buildings*, Greenwich, Kent.

Bornham Houſe Academy, Carſhalton, near Croydon, Surry.

* *Vineyard*, Richmond, Surry.

Shrewſbury Place, Iſleworth, Middleſex.

Woburn Lower Lodge, Chertſey, Surry.

Near the *Hope*, Frogmore Lane, Windſor.

St. Peter's Street, Wincheſter, Hants.

Middle Street, Goſport, Hants.

At *Cowes* and *Newport* in the Iſle of Wight.

No. 5, *King Street*, Hammerſmith.
Brook Green Houſe, Hammerſmith.

FRENCH CHAPELS.

* *Dudley Court*, Crown Street, Soho Square.
* *Tottenham Place*, Tottenham Court Road, for aged and infirm Clergy.
* *Conway Street*, Fitzroy Square.
* French Ward, *Middleſex Hoſpital*, for Sick.
* *No. 6, Garden Gate*, Corner of Brill Place, Skinner's Street, Somers Town.
* *Proſpect Place*, St. George's Fields.
* *Little King Street*, between George Street and King Street, Portman Square.
* *Paddington Green.*

In moſt of the above Chapels High Maſs, Veſpers, &c. every Sunday and Feſtival; with Diſcourſes after the Goſpel. Conferences on particular days in the French language.

ST. PATRICK'S COLLEGE AT MAYNOOTH IN IRELAND.

Certain malicious reports having lately been circulated by ſome evil-minded and deſigning perſons, tending to raiſe animoſities and ſuſpicions, to divide the people, and ſubvert that concord which is ſo eſſentially neceſſary to the intereſt of the country, giving out that Government had withdrawn their countenance and ſuccour from the ſaid College, it becomes a juſtice due to the beſt of Sovereigns, whoſe grand object is the happineſs of his people, his illuſtrious Viceroy, and the liberal Legiſlature of that kingdom, to contradict ſuch a falſe and dangerous aſſertion by the following Extract:

Iriſh Houſe of Commons, April 25, 1799.

LORD CASTLEREAGH, after having obſerved that the poſtponing the Maynooth Seminary Bill in the Houſe of Lords was by no means intended as a rejection of it altogether, or as a ſuppreſſion of ſo uſeful an inſtitution, moved for leave to bring in a Bill for the better regulation of the Catholic College at Maynooth. At the ſame time his Lordſhip begged the direction of the Chair, if the motion he had made, militated, in any degree, againſt the order of Parliament, which ordained that two bills on one ſubject ſhould not be brought forward during the ſame ſeſſion.

ſeſſion. To the conduct of the principals of the College, at all times, and particularly during the rebellion, his Lordſhip bore very flattering teſtimony; and with reſpect to the expences of the eſtabliſhment, his Lordſhip ſtated that they were not in general properly underſtood, for of 34,000l. granted to the College from its commencement, 10,000l. had only been expended on the eſtabliſhment, the remainder having been laid out in building, and defraying a very conſiderable charge incurred for the inſtruction and maintenance of ſtudents before a ſtone of the College had been laid.

The SPEAKER in anſwer to Lord Caſtlereagh's appeal to him on the propriety of bringing in the bill conſiſtent with parliamentary uſage, quoted ſeveral precedents to ſhew that two bills on the ſame ſubject could not be introduced in the one ſeſſion; one of thoſe precedents, in particular, was that of the Bill of Rights, which having been attempted to be brought into Parliament a ſecond time in the ſame ſeſſion, it could not be received, and the Parliament was obliged to be prorogued for three days, for the purpoſe of bringing in the bill. As he had been called upon by his Lordſhip for an opinion on the ſubject, he felt himſelf obliged to declare it to be his opinion that the bill could not be properly brought in, but he would not have his Lordſhip wholly directed by that opinion, but move for the appointment of a Committee of Precedents, whoſe report might govern the Houſe.

Lord CASTLEREAGH ſaid that the opinion of the Chair was concluſive with him, and that if it had not, he believed the further continuation of the ſeſſion would not permit the reſearches of a Committee of Precedents; he would therefore withdraw his motion, but, nevertheleſs, Government would take care that the College of Maynooth ſhould not ſuffer in its intereſts, in conſequence of what had occurred.

Education for young Gentlemen.

The Gentlemen and Ladies who conduct the education of Youth, muſt be applied to for a vacancy before the children are ſent, or their friends may be diſappointed when they arrive.

ST.

ST. EDMUND's COLLEGE,

OLD-HALL-GREEN, near PUCKERIDGE, HERTFORDSHIRE.—The Rev. GREGORY STAPLETON, Preſident.—1. Young gentlemen are admitted from 7 to 12 years of age.—2. Each ſcholar pays TWO GUINEAS entrance.—The regular annual penſion is THIRTY-TWO GUINEAS.—Students in rhetoric, philoſophy, and divinity, pay THIRTY-FIVE GUINEAS per annum.—Children who are too young for any of the regular claſſes are placed in a preparatory ſchool to learn to ſpell, read, and write; and, as long as they remain in it, only THIRTY GUINEAS are charged for them.—The penſion is always advanced in half-yearly payments.—Should any part of the money advanced be due to the ſcholar on quitting, it will be reimburſed.—3. Every ſcholar brings with him one ſuit of clothes for Sundays, and two ſuits for common wear, eight ſhirts, eight pair of ſtockings, and four pair of ſhoes.—4. On the above terms, young gentlemen are taught the Engliſh, French, Latin, and Greek languages; writing, arithmetic, and book-keeping; hiſtory, geography, and mathematics; poetry, rhetoric, philoſophy, and divinity.—They are provided with board, fire, candle, waihing, ſchool-books, pens, ink, and paper. Each of them has a bed to himſelf, and clean linen twice a week.—5. Drawing, muſic, dancing, fencing, and the manual exerciſe, may be learned during the hours of recreation, but MUST be paid for APART, as well as MEDICINES, attendance of PHYSICIANS and SURGEONS, and other extraordinaries not mentioned in Article 4.—6. It is cuſtomary to allow each of the ſtudents in the higher claſſes two ſhillings, and the others one ſhilling per month pocket-money, which is charged to account.—They are not permitted to receive any money without the Preſident's knowledge.—7. Nothing above the uſual penſion is charged for thoſe who remain in the College during the vacation, which begins on the TWENTY-FOURTH OF JUNE, and ends on the TWENTY-FOURTH OF JULY; nor is any deduction made for abſence on that or any other occaſion.—Should any ſcholar go home and not return to the College, his penſion will be charged to the day on which notice ſhall be given to the Preſident of his having quitted; as his place muſt be kept vacant till ſuch notice is received.—Parents who wiſh to place their children at this College are requeſted to give previous notice to the Preſident, who will inform them

them if they can be received.—Terms for Drawing 4l. 4s.—Dancing and Fencing 3l. 3s.—Manual Exerciſe 2l. 12s. 6d.—Harpſichord and Clarinet 6l. 6s.—Agent for the College, Mr. HORRABIN, No. 4, Caſtle-ſtreet, Holborn, London.

CROOK HALL COLLEGE, in the county of DURHAM.—The Rev. THOMAS EYRE, Preſident.—The plan of education, and terms, as uſual.—Parcels, &c. to be addreſſed to the care of Mr. *Crawford*, Grocer, Moſely-ſtreet, Newcaſtle, Northumberland.

The CATHOLIC COLLEGE at OSCOT, near BIRMINGHAM, under the direction of the Rev. Dr. BEW and Mr. POTTS.—Children are admitted at any age under fourteen, provided they are able to read.—They are taught writing, arithmetic, and elocution; the Engliſh, French, Latin, and Greek languages; geography, hiſtory, rhetoric, and philoſophy in all its branches. The penſion is THIRTY POUNDS per annum, half of which is to be paid in advance every ſix months. No entrance-money is required; but every ſtudent muſt bring with him two pair of ſheets, a ſilver fork and ſpoon, which he will be at liberty to take away on his leaving ſchool.—A more detailed account of the plan of education adopted in this place, may be ſeen in the printed Proſpectus, which may be had from William Cruiſe, Eſq. Lincoln's-Inn, London; or from the Rev. Dr. Bew, at Oſcot, near Birmingham, Warwickſhire.

STONYHURST COLLEGE, near BLACKBURN, LANCASHIRE.—The Rev. Mr. STONE, Preſident.—1. The annual penſion of this eſtabliſhment is FORTY GUINEAS; but for children under twelve years of age, only THIRTY-SEVEN GUINEAS will be required. Thoſe ſcholars who continue their education through the higher claſſes of rhetoric and philoſophy, ſhall, on account of extraordinary expences, and ſome particular indulgences allowed them, pay FORTY-FIVE GUINEAS PER ANNUM. The penſion is to be paid HALF-YEARLY in ADVANCE. A deduction of eight guineas per annum will be allowed to thoſe parents, who, living in the vicinity, may chuſe to charge themſelves with the detail of clothing their children. The College will furniſh waſhing; but will not keep *particular accounts* of clothing. The uſe of ſilk is not permitted.—2. In lieu of bed-linen, table-ſervice, ſchool-books, and other articles uſually required on entering eſtabliſhments of this kind, each ſcholar ſhall pay TWO GUINEAS ENTRANCE-MONEY,

—3.

—3. The Sunday or holiday dreſs is uniform, and conſiſts of a plain coat of ſuperfine blue cloth, with yellow buttons, red cloth or kerſeymere waiſtcoats. Every ſcholar ſhall bring with him this uniform dreſs, beſides a ſuit for daily wear, ſix ſhirts, ſix handkerchiefs, ſix pair of ſtockings, and three pair of ſhoes. Any deficiency in the above will be charged to the parents.—4. On the above terms the ſcholars are furniſhed with clothes, linen, waſhing, lodging, board, fire, candle, table, ſchool-books, pens, ink, paper, amuſements, implements for play, and ſchool-rewards; ſo that nothing will remain to the charge of the parents, but *medical attendance and medicines, poſtage, and ſuch extra leſſons of drawing, dancing, muſic, &c.* which they may chuſe to order for their children.—5. The ſcholars are taught Latin, Greek, and all the branches of claſſical education, ſacred and profane hiſtory, geography, arithmetic; and when ſufficiently advanced, algebra and geometry, with all the other parts of the mathematics, in the reſpective claſſes. Particular care is taken that they learn to read well, and write a good hand; and that they ſpeak and write French with accuracy. Four times a year the ſcholars are called to a public examination of what they have been taught. Thoſe who have made extraordinary progreſs are honoured and rewarded. The idle, for puniſhment, are confined in the vacation to certain extraordinary hours of ſtudy during play-time, in order to repair what they have neglected to learn in ſchool; and therefore, if they are found defective in the laſt and moſt important examen of the year, before the long vacation, parents will be requeſted not to call them home at that time.—6. The age of admiſſion is from eight to fourteen. When children are too young, or not ſufficiently advanced to begin a regular courſe of claſſical education, they are placed in an elementary claſs, attended by particular maſters, who teach them to ſpell, read, and write.—7. If the children ſent to this College have been before at any other houſe of education, an atteſtation of their morals and docility is required.—8. The greateſt care is taken to inſtruct the children in the duties of RELIGION and MORALITY; and they are conſtantly under the eye of one or more of the directors, who ſee that thoſe duties are practiſed, and that the rules of civility are not violated.—9. Cleanlineſs and exerciſe, and every thing which contributes to health, are attended to with particular care.—10.

All

All the penſioners dine and ſup with their maſters, and have the ſame table which they have. No diſtinctions are allowed in diet or clothing.—11. As long experience has convinced the directors, that a profuſion of pocket-money is very prejudicial, not only to good order, but even to ſtudy and application; they therefore requeſt, that parents will not be forward in indulging their children in more than a guinea at moſt per annum, for this purpoſe; and this muſt indiſpenſably be placed in the hands of one of their maſters for their occaſional little wants.—12. No allowance is made for abſence during the vacation, which begins on the FIFTEENTH OF AUGUST, and ends on the FIFTEENTH OF SEPTEMBER. To theſe terms the parents are deſired to be particularly attentive, in caſe they chuſe to call their children home, as the abſence of a few weeks at the opening of ſchools, is ſeldom repaired without very great difficulty. Abſence from ſchool at no other time will be permitted. It is indeed the moſt ſerious and earneſt deſire of the directors, that the children ſhould never be called home during the courſe of their education, as they have found by experience, that ſuch avocations have often proved prejudicial, not only to ſtudy and application, but even to content and happineſs.—13. When children are removed from the College, whatever new linen or clothes are furniſhed to them on that occaſion, will be charged to the parents.—The College is a large building, capable of lodging an hundred and fifty perſons conveniently. The garden and court adjoining, where the young gentlemen play, are very airy and ſpacious. The ſituation is very pleaſant and healthy. It will contribute much to the advantage of the children, if parents, on ſending them, will inform the directors, how long they propoſe to leave them at the College, and for what employments in life they are deſigned. The regular courſe of education is properly claſſical; but ſuch as are deſigned for the commercial line, have a leſſon of arithmetic and book-keeping, under a particular maſter appointed for that purpoſe.

SEDGLEY-PARK ACADEMY, near WOLVERHAMPTON, STAFFORDSHIRE.—The Rev. Mr. THOMAS SOUTHWORTH, Preſident.—The children to bring with them two ſuits of clothes, ſix ſhirts, ſix pair of ſtockings, three pair of ſhoes, two hats, ſix pocket handkerchiefs, a knife, fork, ſpoon, and two combs. Each of theſe articles, if not new,

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muſt be ſerviceable; otherwiſe the deficiency, whether in number or quality, will be charged to account. All their clothes, when they quit the ſchool, as well as their journey, muſt be at the parent's expence, excepting ſuch articles as may remain of what they brought with them; half-a-guinea is required at their entrance. The annual penſion is SEVENTEEN GUINEAS, half of which muſt be paid every ſix months in advance, either to the Preſident of the Academy, or to the Agent, Mr. HORRABIN, No. 4, CASTLE-STREET, HOLBORN, LONDON. If they learn Latin, another half-guinea muſt be paid at entrance. For this penſion, every thing neceſſary, even medicines, will be allowed, except in any long illneſs, and when the aſſiſtance of a phyſician may be requiſite; alſo a penny a week each for pocket-money. Each boy will have a bed to himſelf, and clean linen twice a week, Poſtage of letters, dancing, drawing, French, or any extraordinary expence, will be charged to the parents. They ſhall be duly inſtructed in the principles of the chriſtian religion, reading, writing, arithmetic, and Latin, if deſired; and particular care will be taken to watch over their moral conduct, and inſtil into their minds early ſentiments of piety. Strict attention will be paid to their behaviour. The more advanced will alſo be taught the principles of menſuration and book-keeping; if required, the rudiments of Engliſh grammar, &c. Endeavours will be uſed to make them underſtand what they read, and to give them a true taſte for what may afterwards prove an uſeful and inſtructive amuſement. Geography will be encouraged as an amuſement; and the firſt principles, at leaſt, will be taught, at leiſure hours, thoſe who are willing to learn. None are to be allowed any money but at the diſcretion of the chief maſter; and their friends are humbly requeſted not to offer to convey them any without his knowledge. No allowance will be made for abſence in the vacation time; and it is moſt earneſtly wiſhed, that parents would not often call them home at thoſe times. The age for education of children at this ſchool, is from about ſix to fourteen. Should any parents wiſh to ſupply their children with clothes, &c. they ſhall be admitted at FOURTEEN GUINEAS a year for board, ſchooling, waſhing, and lodging.

TUDHOE ACADEMY, near DURHAM.—The Rev. Mr. STORY, Preſident.—Terms: board, waſhing, reading, writing, arithmetic, Engliſh, French, Latin, and Greek languages,

languages, are taught, and leſſons are given on geography and hiſtory for TWENTY-TWO POUNDS per annum, to be paid half-yearly. The firſt quarter is to be advanced on admiſſion. Two guineas entrance, ſix hand-towels, knife, fork, and ſilver ſpoon. Dancing half-a-guinea entrance, and half-a-guinea a quarter. Recreation is allowed on Tueſday and Thurſday afternoon. On theſe days the ſtudents walk out, attended by the inſtructors, and proper care is taken that no injury is received from rain or intenſe cold. Parents who wiſh to place their children under the care of the Preſident of this ſchool, may depend upon due attention being paid to their morals, behaviour, and mental improvement. Age for education, from eight to fourteen.

VERNON HALL COLLEGE, near LIVERPOOL.—*Under the direction of the Rev.* RICHARD MARSH, *and Aſſiſtants.*

1. *Inſtruction.*—Reading and writing; theEngliſh, French, Latin, and Greek languages; elocution, arithmetic, book-keeping, algebra, and the mathematics; geography and the uſe of the globes; a daily lecture on morality from the New Teſtament; a weekly lecture on hiſtory, either ſacred or profane.——2. *Age.*—Young gentlemen will be admitted from the age of ſeven to the age of fourteen years.——3. *Months of ſtudy and vacation.*—The annual courſe of ſtudies will begin on the firſt of Auguſt, and will end on the 22d of June following. The vacation from ſtudies will begin on the 23d of June, and will end on the 31ſt of July. A few days vacation will be allowed after Chriſtmas.——4. *Terms.*—ONE GUINEA entrance; TWENTY-SIX GUINEAS for inſtruction, board, lodging, and waſhing, during the months of ſtudy, that is, from the firſt of Auguſt to the 22d of June following. This ſum of TWENTY-SIX GUINEAS to be paid in advance, as follows: THIRTEEN GUINEAS at the beginning of Auguſt, and THIRTEEN GUINEAS at the beginning of January. The young gentlemen may remain at ſchool during the vacation, if it be the deſire of their parents; they will be allowed a proper, but not a total relaxation from ſtudy; their board for that time will be TWO GUINEAS AND A HALF, to be added to the following payment of Auguſt.—If a young gentleman enters the ſchool in any other month than Auguſt or January, he will pay ONE GUINEA entrance and TWO GUINEAS AND A HALF per month (the month of his entrance included) until the regular payment of Auguſt and January take place.—If a young

gentleman leaves the ſchool in any of the intermediate months, no part of the half year's payment will be returned. ——5. *Extraordinary expences.*—Books, paper, poſtage of letters, clothes and mending of clothes, medical attendance and medicines, pocket-money, and all caſual expences; as alſo dancing, drawing, muſic, and every other branch of education not mentioned in the firſt article, will be charged to the reſpective parents of the young gentlemen; a particular account of theſe ſeveral articles will be ſent to them at the end of each half year.——6. *Clothes and furniture.*—Two complete ſuits of clothes, 8 ſhirts, 6 pair of ſtockings, 3 pair of ſhoes, 6 pocket handkerchiefs, 2 hats, 2 combs, and a ſilver ſpoon, marked with the initial letters of the young gentleman's name to whom it belongs, or with the creſt of his family's arms.—Mr. MARSH, being deſirous that the young gentlemen may learn the French language in its purity, not only by the rules of grammar, but alſo by a habit of ſpeaking it, has taken for his aſſiſtant in this branch of education the Rev. J. B. A. Gérardot, Rector of Blêmes, in the neighbourhood of Paris.—Dancing per quarter, FIFTEEN SHILLINGS; drawing per quarter, ONE GUINEA; muſic for 12 leſſons, ONE GUINEA; entrance for each, HALF-A-GUINEA.—*Maſters of well-known abilities are employed.*

ACTONBURNAL, near SHREWSBURY, SALOP, under the direction of the Rev. J. SHARROCK, lately of St. Gregory's, Douay.—Sir Edward Smythe, with his uſual benevolence, having afforded the Members of St. Gregory, after their expulſion from their College at Douay, an aſylum at ACTONBURNAL, they admit a few ſcholars, from the age of ten to fourteen, who are inſtructed in ſuch branches of religious, claſſical, and other uſeful ſciences, as are uſually taught in the moſt approved Catholic Schools. The annual penſion is TWENTY FIVE POUNDS; in which ſum clothing, and other articles commonly called extraordinaries, are not included.

BADDESLEY GREEN ACADEMY, in a pleaſant and healthy ſituation on the high road from WARWICK to BIRMINGHAM.—The Rev. Mr. PILLING, Preſident.—Terms; board, lodging, waſhing, and education, EIGHTEEN GUINEAS per year, ONE GUINEA entrance; or TWENTY-SIX GUINEAS, and every thing found. Education will compriſe writing, arithmetic, uſe of the globes, the Engliſh, Latin, and

and Greek languages, or French for ſuch as learn neither Greek nor Latin. Muſic ONE GUINEA entrance, and HALF-A-GUINEA per quarter. French taught by a native of France, ONE GUINEA entrance, and HALF-A-GUINEA per quarter. The mathematics, viz. algebra, geometry, trigonometry, aſtronomy, &c. ONE GUINEA entrance, ONE GUINEA per quarter. Strict attention will be paid to cleanlineſs in dreſs, to ſalubrity and ſufficiency of food, and above all to the morals and religious improvement of the young gentlemen. Parlour boarders THIRTY GUINEAS per year, and TWO GUINEAS entrance.—Further particulars may be had of the Rev. Mr. COLLINGRIDGE, No. 36, Upper Berkley-ſtreet, Portman-ſquare; the Rev. Mr. JULIAEN, Lincoln's-Inn-Fields; and the Rev. Mr. NUTT, Birmingham.—A coach daily from the Saracen's-head, Snow-hill, at five o'clock in the afternoon, which paſſes the Academy, and takes the children under 14 years at half price. Particular attention to their ſafety.

BORNHEM-HOUSE ACADEMY, at CARSHALTON, near CROYDON, SURRY, by the Rev. JOHN WOODS, from the Engliſh College at BORNHEM in FLANDERS.—Young gentlemen are admitted from 7 to 12 years of age.—Inſtructions. A daily lecture on the principles of religion, with an exhortation to virtue. The hiſtory and morality of the Old and New Teſtaments. Writing, arithmetic, algebra, book-keeping, and the mathematics; to which branches particular attention will be paid. The Engliſh and French languages grammatically. Elocution, geography, the uſe of the globes, and hiſtory. Latin and Greek, if required. At the end of each month there will be an examination, and precedency aſſigned according to merit; and before the midſummer vacation a public one, in which the improvements of the year will be exhibited, with a diſtribution of honorary premiums. During the hours of recreation a maſter will conſtantly attend, whoſe ſole employment will be to prevent irregularities, and promote harmony and good breeding. Terms, THIRTY-TWO GUINEAS per annum, to be paid half-yearly per advance, for board, lodging, and waſhing. Clothes, books, phyſician, medicines, poſtage, pocket-money, muſic, drawing, and dancing, will be conſidered as extra charges. No entrance money is required, nor any extraordinary charge for ſuch as paſs the vacations at ſchool; and it is earneſtly wiſhed

that all the young gentlemen may be allowed ſo to do.—Due attention will be paid to cleanlineſs, and whatever may be conducive to health. The vacations are from the 24th of June till the end of July; and from the 21ſt of December till the 7th of January.

IN SCOTLAND

There are two Catholic Colleges, one under the immediate care of the indefatigable R. R. Dr. GEORGE HAY, for the Lowlands, at Aquherties, Aberdeenſhire; the other under the R. R. Dr. CHISHOLM, for the Highlands; we have not the name of the place, nor do we know the terms or plan of education of either; but from perſons ſo eminent for their learning, piety, and knowledge of life, who ſuperintend theſe Colleges, we may hope every advantage for the country to attend home education.—Donations, as they are ſtill requiſite to ſo large an undertaking, will be received with gratitude by the above Gentlemen, or by J. P. Coghlan.

Mr. JONES, at BRIDZOR, near WARDOUR-CASTLE, SALISBURY, WILTSHIRE.—Terms, EIGHTEEN POUNDS a year, for reading, writing, accompts, board, lodging, waſhing, mending, &c. Particular attention will be paid to their morals and knowledge in religious duty. Admittance from ſix to eleven years of age. A more particular account of this undertaking may be had of Mr. DAVIS, No. 5, Derby-ſtreet, May-Fair, agent for this ſchool.

Mr. TATLOCK, PARR-HALL, near PRESCOT, LANCASHIRE.—Terms for board and education, TWENTY GUINEAS per annum; no entrance money. Young gentlemen, for the above penſion, are taught to read with proper emphaſis; well grounded in the rudiments of the Engliſh grammar; inſtructed in the Latin and Greek languages, hiſtory, geography, writing, accompts, book-keeping, algebra and the mathematics.—An additional charge of ONE GUINEA the year will be made for waſhing, and of THREE GUINEAS for French or Spaniſh. Drawing or dancing FIFTEEN SHILLINGS the quarter and HALF-A-GUINEA entrance. The young gentlemen contend for precedency four times in the year. Particular attention paid to the moral cultivation of their minds, and that they be well inſtructed in the true principles of their religion.

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Education for young Ladies.

The BARR, YORK, on the uſual terms.

The ENGLISH BENEDICTINES at HAMMERSMITH, late of DUNKIRK, being at preſent more ſettled in their habitation than when they firſt gave out their terms for the Education of young Ladies, have now made the following arrangements: for board, lodging, waſhing, bed linen, and table ſervice, THIRTY GUINEAS a year.—Their education will compriſe the Engliſh and French languages, the elements of hiſtory and geography, plain and ornamental works. No entrance money will be required; but one quarter's penſion to be always paid in advance.—The beſt maſters will attend as required, *to be paid apart*.

The LADIES of the ANCIENT ENGLISH COMMUNITY of BRUSSELS, being now, by the providence of God, eſtabliſhed in BISHOP-HOUSE, St. PETER'S STREET, WINCHESTER, in a retired and healthy part of the city, have opened a ſchool for the reception of Catholic Young Ladies.—Terms; for board, lodging, mending, and education; which will compriſe the principles and practice of the Holy Catholic Religion; the Engliſh and French languages; reading with propriety, but no ſort of declamation; the elements of hiſtory and geography, with the uſe of the globes; arithmetic and writing, unleſs a maſter is required; plain work, embroidery, and other fine works, TWENTY GUINEAS per annum. No vacations will be kept, nor will any additional charge be made on that account. The other branches of ornamental education will be taught within the houſe, by maſters of well-known abilities. Muſic per quarter ONE GUINEA, entrance ONE GUINEA; dancing per quarter ONE GUINEA, entrance ONE GUINEA; drawing per quarter THIRTEEN SHILLINGS, entrance ONE GUINEA; writing per quarter HALF-A-GUINEA.—Each young lady to bring two pairs of ſheets, ſix towels, knife, fork, and ſpoon.

P. S. The advancement of price on moſt of the neceſſaries of life, which has taken place ſince the above terms were firſt offered to the public, renders it neceſſary to charge the expence of *waſhing* apart, to the amount of TWO GUINEAS annually for each young lady.

The LADIES from PRINCENHOFF, BRUGES, at the ABBEY-HOUSE, WINCHESTER, HANTS. Terms as uſual.

NEWHALL, near CHELMSFORD, ESSEX.—The LADIES from LIEGE have opened their School, in a healthy ſituation, where airy and commodious apartments are neatly fitted up for the immediate reception of young ladies. Conditions, and all particulars, may be had by applying to Mrs. CLOUGH, as above.

The LADIES from LOUVAIN, at AMESBURY ABBEY, WILTS, have opened a School, according to Act of Parliament, for the Education of young Ladies, who are admitted from ſix years of age till thirteen complete.—They will be taught the principles and practice of their religion, the Engliſh language, reading, writing, arithmetic, French by a native of France, hiſtory, geography, plain and fine needle work. The penſion TWENTY-FIVE GUINEAS per annum, to be paid half-yearly; one quarter in advance. The beſt maſters for muſic, dancing, &c. will attend from Saliſbury. The uniform, white muſlin for Sundays; blue ſtormont for every day.

WOOLTON SCHOOL.—The BENEDICTINE DAMES from CAMBRAY continue to admit into their School at WOOLTON, near LIVERPOOL, young Ladies from the age of five to thirteen years. Their terms are; for board, lodging, and education, which will compriſe all kinds of uſeful and ornamental works; reading, writing, and arithmetic; Engliſh and French grammar, geography and the uſe of the globes, TWENTY GUINEAS a year; ten to be paid half-yearly in advance. Muſic ONE GUINEA a quarter. Entrance ONE GUINEA; with a ſilver ſpoon, knife, fork, and ſix towels. Waſhing TWO GUINEAS a year. No young lady to be admitted for leſs than a year. Religion being the firſt object of education, the principles, hiſtory, and morality of the Catholic Religion will be regularly explained three times a week, and particular attention paid to the practice. Dreſs to be on Sundays white, on other days an uniform of dark cotton. Drawing ONE GUINEA a quarter; dancing FIFTEEN SHILLINGS; HALF-A-GUINEA entrance to each. Muſic ONE GUINEA for 12 leſſons, entrance ONE GUINEA. Woolton is ſix miles from Liverpool and Preſcot, in a dry, healthy, and delightful ſituation. Letters and parcels to be addreſſed at Mrs. WELCH's, CHURCH STREET, LIVERPOOL.

BENEDICTINE DAMES, from GHENT, in CHAPEL-STREET, PRESTON, *Lancaſhire*.—Terms as uſual.

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The BERNARDINE DAMES, from ABBEY DEPREZ, DOUAY, at CUMING'S PLACE, PENTONVILLE, near ISLINGTON, board and educate young Ladies on the ſame plan they were in ſuch eſteem for at DOUAY; alſo they admit young ladies whoſe parents may chuſe them only to attend the day ſchool.

The LADIES of the Order of ST. FRANCIS DE SALES, at SALESIAN HOUSE, SOUTH-ROW, QUEEN'S ELMS, near FULHAM ROAD, LITTLE CHELSEA.—Terms of admiſſion THIRTY GUINEAS per annum, and TWO GUINEAS entrance, waſhing included.—Each young lady muſt be provided with one pair of ſheets, ſix towels, knife, fork, and ſpoon. They will be taught the principles and practice of their Religion; the Engliſh, French, and Italian languages; hiſtory, geography; uſeful and ornamental needle work; alſo writing, arithmetic, and drawing, without any additional charge. Dancing and muſic ONE GUINEA per quarter. Entrance ditto.

The POOR CLARES, from DUNKIRK, CHURCH HILL, near WORCESTER.

The POOR CLARES, from GRAVELINE, at GOSFIELD, near HALSTEED, ESSEX.

The POOR CLARES, from ROUEN, HAGERSTONE CASTLE, near BELFORD, NORTHUMBERLAND.—Theſe ladies, reducing Mr. Pitt's hint when ſpeaking of the employment of Youth to practice, have blended education with leſſons of induſtry; ſo that the young ladies under their tuition learn every thing which on their tender minds can be impreſſed to form the good Chriſtian and the induſtrious houſe-wife. The recent events on the Continent ſhew the advantages of not only knowing what ſhould be done, but alſo how to do it; they have taken the neighbouring poor children gratis.

BENEDICTINE DAMES, from PARIS, at MARNHULL, near *Weſt Stour, Shaftesbury, Dorſetſhire.*

The AUSTIN DAMES, from CARM STREET, BRUGES, at HENGRAVE HALL, near *Bury St. Edmunds, Suffolk.*

The DOMINICANESSES, from BRUSSELS, at HARPURY COURT, near *Glouceſter.*

The BENEDICTINE DAMES of MONTARGIS, at BODNEY HALL, near *Brandon, Norfolk*; particulars may be known at the Rev. Mr. TALBOT'S, No. 28, *King-ſtreet, Holborn.*

The TERESIANS, from ANTWERP, at LENHERN, near *St. Columb's, Cornwall.*

The

The TERESIANS, from HOOGSTRAET, at CANTFORD HOUSE, near *Winborne*, *Dorſetſhire*.

The TERESIANS, from LIER, AUKLAND, ST. HELEN'S, near *Durham*.

Mrs. BAILEY, BROOK GREEN HOUSE, HAMMERSMITH.—Terms of admiſſion, SIXTEEN GUINEAS per annum, ONE GUINEA entrance; a ſilver ſpoon, knife, fork, and half a dozen huckaback hand-towels, which are to be left to the ſchool at going away, or TWO GUINEAS entrance. The young ladies are taught, under proper miſtreſſes, Engliſh, writing, accompts, and needle work. French, drawing, dancing, &c. are paid for apart, Great attention is paid to morals, health, and a due regard to neatneſs. Penſions paid half-yearly, Midſummer and Chriſtmas, which are the times of vacancy. Ladies remaining at the ſchool to pay ONE GUINEA additional. Parlour boarders TWENTY-SIX GUINEAS a year, FOUR GUINEAS entrance. No admiſſion to the ladies on Sundays.

NORTH END, HAMMERSMITH.—Mrs. BARKER begs leave to return moſt ſincere thanks to her friends, who have for ſo many years honoured her School (late LINSEY and BARKER) with their patronage; aſſures them and the public that nothing ſhall be wanting on her part to merit a continuation of their kind partiality. The young ladies entruſted to her care receive a virtuous, uſeful, and genteel education. The ſchool, conſiſting of a reaſonable limited number, is leſs liable to many inconveniencies, as Mrs. BARKER, aſſiſted by ſedate and capable teachers, ſuperintends herſelf every department with the ſtricteſt attention.—French, writing, drawing, muſic, dancing, geography, uſe of the globes, &c. have always been taught in her ſchool by ſome of the ableſt maſters. In this and every thing elſe no alteration is to take place but for the better if poſſible.—Terms vary according to circumſtances, but in general TWENTY GUINEAS per annum. TWO GUINEAS entrance.

Mrs. SENN, GOUGH STREET, SUFFOLK STREET, BIRMINGHAM, inſtructs young Ladies in reading, Engliſh grammar, and needle work in its greateſt variety, for FOURTEEN GUINEAS a year, waſhing included. One quarter to be paid in advance, payments half-yearly afterwards.—Each lady to bring one pair of ſheets, two towels, knife, fork, and ſpoon.—Vacations Midſummer and Chriſtmas, one month each.—Approved maſters attend the ſchool.

THE

Had been, for the laſt ſeven years, ſcarcely one day without apprehenſions, and ſeveral times expected death. Robertſpiere's intention to murder all Britiſh-born ſubjects, and his tyranny in general, has been amply detailed in many publications; nor need I repeat the dangers to which this worthy Community have been expoſed in perſons as well as property. I ſhall relate only what preceded their coming over.

On the 20th of February, 1798, the Rev. Thomas Pacificus Kington, their Chaplain, was arreſted, and confined to his own houſe: neither allowed to perform the divine ſervice, nor converſe with the Nuns. On the 24th all the Community were arreſted, and a guard placed within and without their convent. During their confinement they ſuffered much from ſhort allowance and want of neceſſaries. On the 17th of May their Chaplain was removed to the common priſon of the town. On the 19th he was ſent guarded to the priſon at St. Omer's. The ſame day the Nuns were ordered out of their houſe; but, from the intereſt of their friends, remained in it till the 27th of June, at ten o'clock at night, when they were turned out to ſeek an aſylum, without money, without paſſports, and only allowed the few trifles they had in their cells, which their tyrants called an act of great generoſity.

The inhabitants are generally pious and well-diſpoſed: one houſe in particular received ſix, two received three, and the reſt of the Nuns were harboured two in a houſe. In this diſperſed ſtate they experienced many civilities from the people.

Their Chaplain had now been priſoner for three months, when, no offence being found againſt him, he was liberated; but this was on condition that a reſponſible perſon ſhould be ſecurity that he did not return to Aire, which he never did till the 16th of July, 1799, when paſſports were applied for that the Community might return to England; which paſſports were received at Aire on the 14th of Auguſt, and the Nuns quitted the town on the 4th of Sept. amidſt crowds of the inhabitants, who lamented their departure. At Calais they arrived that evening, but were detained till the 10th, at eight o'clock in the evening, by contrary winds, when the embargo was ſuſpended, that the veſſel might

might ſail with them.—To mention the names of individuals at Aire or Calais, from whom they experienced civilities, would be expoſing them to ſuſpicion and many dangers: it will be ſufficient to ſay, it is a pity ſo many well-diſpoſed, good people as there are, ſhould be oppreſſed by the few tyrants in power.

On Wedneſday the 11th of September, at nine o'clock in the morning, they were landed at Dover, after a paſſage of 12 hours. And here we cannot ſufficiently acknowledge the promptitude and alacrity of every rank to aſſiſt them. Mr. Crow, of the City of London, was foremoſt aboard the veſſel when it came into the harbour. The gentlemen in office at the Cuſtom-houſe, with Mr. Grimſhaw, whoſe acquaintance with J. P. Coghlan has been of many years ſtanding, were particularly kind. The Mayor of Dover honoured them with a viſit, and the laureled Father of the Veteran Britiſh Worthy, Sir Sydney Smith, not only viſited, but invited them to his houſe, where the Hero's Siſter received them with true Engliſh hoſpitality. One of their Community, Siſter Helen Plunkett, having been born in France, though of an honourable Iriſh family, could not obtain paſſports. This is the lady whoſe ſiſter ſuffered death at Arras, of which we took notice in a former Directory; and as there are two other ſiſters whoſe property would be confiſcated had Siſter Helen perſiſted in coming over, it was judged more prudent that ſhe remained till a properer moment to effect it in. Twelve of the Nuns arrived in London the 13th of September, and the reſt, with their Chaplain, on the 14th, happy in a country where true liberty exiſts—a liberty which no one knows the value of but ſuch as thoſe who have experienced oppreſſions, tyrannies, fears, and dangers—where a Sovereign reigns worthy in his own dominions of the parent's diſtinctive name, and abroad the defender of religion, the ſupport of tottering thrones, and the reſtorer of order to the world—with a Miniſtry who are able to combat the evil deſigns of an enemy, to diſcern merit and promote virtue, combined with the indulgences of a liberal Britiſh Senate, which conſtitute the happineſs of the people—the prayers of theſe women are, that God will preſerve concord in their councils, ſucceſs to their arms, and a laſting peace to crown their labours.

THE SECOND YEAR OF THE CAPTIVITY OF

The Venerable POPE PIUS VI.

(Continued from the laſt Year's Directory.)

WHILST the venerable Pontiff was confined by the perfidious French in the Convent of the Carthuſians near Florence, they were exacting an oath of hatred to royalty and anarchy at Rome, which, though his perſon was then in their power, he condemned with the uſual forms. This was dated the 30th of January, 1799; but his Holineſs had on the 16th written a letter to Monſeigneur Paſſarin, who had been obliged to quit Rome before his letter arrived, by whoſe abſence the care of the dioceſe fell to Monſ. Boni, who, notwithſtanding the riſk to which he expoſed himſelf, publiſhed the Pope's orders, with his own ſubmiſſion to them. Some perſons had taken the oath with a reſerved meaning, to whom his Holineſs, with his uſual paternal affection, addreſſed letters, written with his own hand, entreating them to retract, as the very explanation made by the Magiſtrates before they adminiſtered the oath rendered their reſerve null and void.

About this time the French exiled Biſhops in England addreſſed a letter to his Holineſs, expreſſive of their reſpect, ſubmiſſion, and condolence for his ſufferings, to which he returned an anſwer, written in Latin, that filled eight ſheets of paper. It is full of the moſt exalted ideas, and of gratitude for the generous hoſpitality with which the Britiſh ſubjects, as well as their auguſt Sovereign, have received and entertained the unfortunate Exiles for religion and loyalty. This letter, written in the bitter moments of his adverſity, renders it worthy public attention. Why it has not been made more known is difficult to gueſs.

Such animation and courage in the Pope, at ſo advanced a period of his life, now 82, and ſeeing the reſpect which his piety and firmneſs had gained him, could not be viewed without jealouſy by his republican jailers: therefore, from this time, they determined to remove him.

Till now the Cardinal Archbiſhop of Toledo had been conſtantly near his perſon, with ſeveral other attendants. Theſe began to ſee a viſible change in his Holineſs's health, and,

and, on conſulting the phyſicians, it was pronounced, that a palſy might enſue. Bliſters and proper regimen were applied. Juſt then it was the orders arrived to remove him. His attendants remonſtrated, and the phyſicians pronounced it dangerous. The Holy Pontiff requeſted he might be ſuffered to die in Italy : But no—the French Commandant ordered the bliſters to be torn up, that he might ſee there was no deception. The holy man bore it with ſilence, and ſcarcely ſighed. Little ceremony remained towards a perſon, who, till then, they would have the world believe they had treated with reſpect. The order muſt be obeyed, and his ancient, bliſtered body, with painful dangers, was hurried on through the rough and mountainous road till it arrived at Briancon, a miſerable town on the borders of Dauphiny and Savoy, with only two attendants, Monſ. Caraccioli, a Neapolitan, and Monſ. Spini, a Genoeſe; the firſt of which it is uncertain whether he is allowed to remain, and the latter is obliged alternately to ſupply the place of ſecretary, valet, and even cook. From thence he was ſoon removed to Valence, a town in a better climate, but for poverty and diſtreſs equal. On his way from Florence, he often beheld the ſilent ſorrows of the people, he met their agonizing ſighs and tears; but they durſt not exthe expreſs their feelings, in ſuch a ſtate of ſlavery were people, from their over-bearing Gallic rulers. But within the very ancient territory of France, and in a part leaſt expected, his Holineſs firſt received thoſe marks of homage publicly, by which the French people manifeſted their zeal and reſpect to him as their ſupreme Paſtor and the Vicar of Jeſus Chriſt on earth.

The following is the ſubſtance of a Letter to an Exile in London:

" The Maſter of the Chateau de Vizile having ordered the department of Grenoble to prepare every thing for the reception of his Holineſs, went himſelf to Gap, to offer him all the ſervices which depended upon him. Fearing that travelling in an ordinary carriage acroſs the mountains of higher Dauphiny would be very diſagreeable to him, he made him conſent to go in a litter, which was expreſsly prepared for the purpoſe, and which was carried by two mules. The inhabitants of the neighbouring diſtrict haſtened to ſee the venerable Pontiff; and no ſooner did they perceive him, than they feel on their knees and entreated

entreated his benediction; they then took the litter from off the mules and wiſhed to carry it on their ſhoulders as far as the Chateau de Vizile. Every one diſputed the honour of carrying him; it was neceſſary to make an agreement, in order to prevent tumult, that they ſhould relieve one another, in companies from diſtance to diſtance.

The Pope ſtaid two days at the Chateau de Vizile, where the Maſter of the Chateau was anxious to ſhew him every attention which could refreſh him after the fatigues of his journey. For theſe two days the large Court of the Chateau was day and night filled with the peaſants from the neighbourhood, who proſtrated themſelves as ſoon as the Pontiff appeared, ſaluted him with acclamations, and entreated his bleſſing.

The Chateau is two leagues beyond Grenoble. This department was choſen as the reſidence of Pius VI. that he might not be obliged to ſtop in the city of Grenoble, where he might have been inſulted by the Jacobins. From the ſame conſideration, it was agreed that his Holineſs ſhould quit his litter at the Chateau, and that he ſhould mount his carriage with a view of paſſing more ſpeedily through the city by means of ſome good horſes. The people regarded this precaution as diſhonourable; they unharneſſed the horſes, and threatened to burn the carriage if they were not ſuffered to carry the Pope in his litter, and they offered to arm themſelves to protect him from inſult. It was neceſſary to conſent to what the people ſo peremptorily demanded. The whole city of Grenoble went before the Pontiff, as they had done at Gap, at Vizile, and on the whole of his route. This immenſe crowd proſtrated themſelves, entreated the bleſſing of the Pope, and diſplayed the greateſt ſentiments of reſpect, and the moſt lively demonſtrations of intereſt and of ſenſibility. In the midſt of this numerous aſſemblage, Pius VI. paſſed through the city of Grenoble, always accompanied by the ſame acclamations, and the ſame demonſtrations of reſpect. This public and ſolemn declaration of the people of all ranks and of all ſituations reſtrained the Jacobins. They kept back, and the proceſſion was made tranquilly without the leaſt accident. This proceſſion continued to Vairon, which is ſix leagues from Grenoble, upon the road to Lyons. There the Maſter of Vizile terminated his miſſion, and delivered over the Pope into the hands of another perſon commiſſioned by the Department to conduct him to the

frontiers of Dauphiny. There is no doubt that the people who were collecting on all ſides to the road would continue to carry him in their arms as far as Dijon, in the ſame manner as they had done from Gap to Vairon.

In this triumphant march the venerable Pontiff had more the appearance of a Father in the midſt of his children, than of a Captive ſurrounded by his Guards. His countenance, calm and ſerene, announced the greateſt tranquillity of ſoul, to which the moderation of his diſcourſe was perfectly conformable. He did not appear moved by the injuſtice of his lot, nor vain of the affecting reception he received. He diſplayed in the whole of his conduct a courage ſuperior to his misfortunes, and notwithſtanding his being 82 years of age, and fatigued with ſo long a journey, he ſeemed to enjoy ſuch a degree of health, as to give to his body a vigour equal to that of his ſoul.

Two circumſtances happened while he was paſſing through Dauphiny, which afforded a ſingular contraſt. General Championnet, *ci-devant* cook to the Hotel of the Princes at Grenoble, paſſed through that city, on his return from Naples, on the ſame day that the Pope was there: no attention was paid to the *Carmagnol* General. The ſame day the three Directors of the fallen Ciſalpine Republic alſo arrived at that place, and demanded a room of the Hotel of that City in which to hold their deliberations, whom the people received with hiſſes.

Though the date when the above tranſaction took place is uncertain, and the removal of his Holineſs was intended to be private, yet the Engliſh papers mentioned ſomething of it. In France his implacable enemies report he died in the night between the 18th and 19th of Auguſt, and a French paper of the 8th of September ſays, the Spaniſh Ambaſſador had claimed the body of Pius VI. in the name of his Court, in order to tranſport it to Italy, but was refuſed, for that the corpſe had been conſumed with quick lime. Though their enmity to the Holy Pontiff cannot be doubted, their rage and jealouſy could not appear with more impotence; for ſhould it be ſo, that the Sacred Pontiff is no more, they cannot deprive him of that admiration, love, and gratitude, which his humiliations and ſufferings deeply impreſs on mankind; nor can they efface that abhorrence of Gallic friendſhip and perfidy which the ſacred

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page of hiſtory will tranſmit to lateſt poſterity; nor can they prevent a Succeſſion promiſed by Jeſus Chriſt himſelf to his Church on earth.—But where are his faithful attendants! Doth no one of theſe by letter give credit to the report?—So ſoon as this can be aſcertained, we doubt not but thoſe ſuffrages due to the deceaſed Martyr will be performed in every chapel, and every family will add their requiem.

The preſent Head of his Holineſs is given as a perpetual Memento.—October 4, 1799.

EXTRACTS OF LETTERS FROM GERMANY,

Up to September 29, 1799.

THE Trappiſts Monks and Nuns, who were baniſhed Switzerland by the French, and had made ſome ſtay in the Auſtrian territories, ſet off in the winterly month of November, 1798, for Ruſſia, where they had been invited. They were moſt graciouſly received by the Emperor Paul and his Imperial Conſort. Immediately they ordered every aſſiſtance for them to eſtabliſh Convents for both ſexes. Each of theſe Communities conſiſt of above one hundred perſons; and another very numerous Convent, of the ſame order of Nuns, had quitted Germany when this account came away. The Abbot who went with the firſt colony of Trappiſts has written a narrative of their reception: the Empreſs preſented the Princeſs Louiſa of Conde with ſeveral beautiful rings of very great value; but the Princeſs declined accepting them, being contrary to the way of life ſhe had embraced. The Abbot ſays he was ſurpriſed to ſee on the deſk the Empreſs uſually prays at ſeveral French ſpiritual books, particularly thoſe written by the Abbé Boudron.

The new Convent of Trappiſt Monks eſtabliſhed in Germany conſiſt of 56. The houſe being too ſmall, the Abbot has ſolicited a more ſpacious one, which he is likely to obtain from the Emperor.

As to the Society which Abbé Broglio, ſon to the Duke of that name, was the Founder, it acquired daily more ſtability.

In the dioceſe of Parma, a young man, of the name of Paquanari, ſome time back intended embracing the Carmelite rule of life; on communicating his intention to his Confeſſor, he diſſuaded him from it, telling him, he was deſigned for a greater purpoſe. This youth is at this time about 26 years of age, of a grave but pleaſing countenance, very affable, but untutored by art. He was at a loſs to know what his Confeſſor meant; but he ſoon found, by his frequent conferences, that he was to begin a new Society, THE FAITH OF JESUS. He was ſoon joined by ſeveral young men. Their rule was that of St. Ignatius. Their numbers increaſed daily, and their merit was ſoon made known to his Holineſs, who ſent for Mr. Paquanari, and, on his approach, the good Pontiff ſhed tears:—"Go on," ſaid he, "in your good purpoſes; but let the firſt thing you do be to take a journey to the Abbé Broglio: tell him, it is my deſire that he unites his Society of the Sacred Heart of Jeſus to yours, under the name of The Faith of Jeſus."

But, before Mr. Paquanari could ſet out, the French became maſters of Rome, and this good man, with his companions, were arreſted. Mr. Paquanari was ſent priſoner to the Caſtle of St. Angelo, and confined in the ſame room in which the late General of the Jeſuits died. After twelve months, he, with his companions, were brought to trial, and, nothing being found againſt them, they were acquitted.

Mr. Paquanari now undertook the journey to Vienna with confidence, as the Holy Pontiff had adviſed. Abbé Broglio was at Hagenbrun, the name of the place where the Emperor had given him a houſe. His Holineſs's requeſt was made known, and ſoon conſented to by Abbé Broglio. They were introduced to the Emperor, who gave them two houſes, one at Venice, the other at Padua. On the 18th of April, 1798, the Societies were united with great ſolemnity; and the Emperor has ſince granted them the privilege to eſtabliſh houſes throughout his hereditary dominions for the inſtruction of youth, which they are now doing, under the ſacred promiſes of his Holineſs Pope Pius VI. and the Emperor, who have engaged to patronize the new Society.

NARRA-

NARRATIVE OF THE ESCAPE FROM FRANCE

OF THE

Rev. WILLIAM HENRY COOMBES,

Profeſſor of Divinity in St. Edmund's College, Old Hall Green.

TO WHICH IS ADDED,

His LETTER on the Subject of the DUKE OF YORK's generous Behaviour to ſome of the Students of the ENGLISH COLLEGE of DOUAY, in their Eſcape from France.

Forſan hæc olim meminiſſe juvabit.——VIRGIL.

An hour will come, with pleaſure to relate
Theſe ſorrows paſt, as benefits of fate.——DRYDEN.

ON the 10th of October 1793, a cruel decree, by which the ſubjects of his Britannic Majeſty reſident in France were ſtripped of their property, and impriſoned, was framed by the rulers of that country. The pretext, which ſerved to cloak this inhuman proceeding, was the ſuppoſed indignity ſhewn to the French nation in the perſon of Beauvais, one of the repreſentatives of the people. This man was ſaid to have been put to death by the Engliſh at Toulon; and, as Barrere ſtated in his report to the Convention, not to have ſuffered like a freeman, but to have been hanged like a ſlave. After the recapture of Toulon, Beauvais was found alive and in good health. It then appeared that his conduct had expoſed him to the reſentment of his countrymen, and that he had been indebted for his ſafety to the generous protection of the Britiſh officers. Impreſſed with the noble behaviour of the enemies of his country, he ſet off for Paris, with a full determination to make known the humanity of the Engliſh towards him; but he was diſpatched on the road by the ſecret orders of the Committee of Public Safety.

The decree framed in conſequence of an impudent and malicious falſehood, was immediately carried into execution. The ſubjects of his Britannic Majeſty were deprived of their effects, taken into cuſtody, and left to depend, for the common neceſſaries of life, on the generoſity of the Great Nation. Diſliking the thoughts of a painful impriſonment, unable to calculate the conſequences of this

cruel treatment, and deprived of the means of ſerving my friends any longer, I thought it time to concert meaſures for my perſonal ſafety, and to ſecure a ſpeedy and honourable retreat.

Having formed my reſolution of eſcaping, I left on the 12th of October 1793 the Engliſh College at Douay, in which I had been Profeſſor of Rhetoric; and before the arrival of the Commiſſioners, who were directed to execute the decree of the Convention, I ſtole from the town unperceived by the guards. I immediately repaired to the country houſe belonging to the College, ſituated in the village of Eſquerchin, about three miles from Douay. My deſign was to ſpend the evening in that place; and, after taking proper meaſures for my eſcape, to leave it the next morning. Searcely had I reached the village of Eſquerchin, when I was met and accoſted by a ſtranger, whom I conſidered as a tutelary angel ſent from heaven to aſſiſt me in my diſtreſs. Perceiving me to be an Engliſhman, he aſked me, if I had no apprehenſion of appearing ſo publicly at ſo critical a time? I informed him, that I was then meditating my eſcape, and was repairing to our country houſe for that purpoſe. After a ſhort pauſe, he addreſſed me to the following effect: "Sir, if you hope to ſucceed in this "hazardous undertaking, I will ſuggeſt to you an excel-"lent plan. Proceed to the village of Eſquerchin, en-"deavour to obtain a paſſport from the Mayor, and direct "your courſe to Mons, where you will be in the vicinity "of the allied armies. I am perſonally connected with "one of the proprietors of the coal pits in thoſe parts; "and to conceal the object of your journey, you may be "the bearer of a commiſſion for coals to a conſiderable "amount. Relate your ſtory privately to my friend, and "mention my name; he will underſtand the reſt." I accepted the commiſſion, thanked him for his kindneſs, and we parted. Pleaſed with my new character of a coal-merchant, as I thought it an excellent diſguiſe, I proceeded in high ſpirits to the country houſe, prepared every thing neceſſary for my eſcape, and fixed my departure at four o'clock the next morning. The proſpect appeared to me ſufficiently cheering; and I was adjuſting my little affairs with philoſophic calmneſs, when ſuddenly my plan was defeated, and my hopes fruſtrated.

About ſix in the evening, as I was entering my apartment

ment in the country houſe, I was followed by the Mayor of the village. I turned round to ſalute him; he anſwered my ſalute with a republican frown. Immediately there appeared a Commiſſary of the diſtrict of Douay, and an Officer in the national uniform. I was informed that I was their priſoner. The Officer conducted me into the court, laid his hand on his ſword, and told me in an angry tone, that he knew me to be the Preſident of the houſe; that I was to collect together the young men, whom he had ſeen ſtraying about the village, and inform him where our effects lay; and that this was to be punctually performed at the hazard of my life. I aſſured him that I was but a private individual in the houſe, unauthorized to aſſume any command, and that conſequently I could tranſmit no orders to the young men of whom he ſpoke; that as to the effects I believed that every thing valuable had been taken away, and that nothing remained, which he might eaſily diſcover by examining the different apartments. He appeared greatly diſſatisfied with this anſwer, and repeated his menaces, aſſuring me that he had ſurrounded the houſe with forty armed guards, and that nothing remained for me but to comply with his orders. I replied, that as I was an innocent and a helpleſs priſoner in his hands, he might do with me what he pleaſed, but that I was unable to give him any farther ſatisfaction as to the particulars which he had mentioned. I civilly invited him to take ſome refreſhment, telling him I thought that the beſt method of adjuſting matters between us. His republican fierceneſs was by this time conſiderably abated; he accepted the invitation, and became eaſy and familiar.

After this followed the ſolemn ceremony of putting the national ſeals on the doors of the different apartments in the houſe. I was deſired to attend. We viſited the rooms, on which the Commiſſary fixed the ſeals; the Mayor wrote the minutes of the proceedings, and the officer attended to give a ſolemn ſanction to the buſineſs. All the valuable effects had been before removed; and little remained to be ſecured for the nation, but decayed bedſteads, tattered curtains, and old chairs. A comical ſolemnity accompanied the ſcene. The Mayor, who wrote the account of the proceedings, would ſometimes diſtinguiſh the doors by mentioning the points which they faced: the Commiſſary, who profeſſed not to know the north from the ſouth, would

then inſiſt that the doors ſhould be diſtinguiſhed in the minutes by the colour of the paint. A ſingular debate would often take place on thoſe occaſions, which could be terminated only by the interpoſition of the Officer. In the courſe of theſe reſearches, my attendants deſired to ſee the cellar, where they found a ſtore of excellent wine. They treated themſelves with ſuch a quantity of it, as produced no ſmall degree of merriment; and prudently reſerved what remained for ſome future day of mirth. To conceal it with more ſecurity, they ordered me in the name of the law to retire.

After having placed the national ſeals on all the apartments of the houſe, theſe citizens, whoſe wiſdom had been obſervably enlarged by the fumes of the wine, addreſſed me in a ſolemn manner, and charged me in the name of the nation to inform them, if any other place remained unſealed. I replied, that the only places of that deſcription, which occurred to me, were certain neceſſary apartments at the bottom of the court; and that if they thought proper to place the national ſeals on them, they might proceed thither. This propoſal occaſioned much diverſity of opinion. The Mayor very gravely held the meaſure to be unneceſſary. The Commiſſary on the contrary maintained with great force of lungs, and all the ſtrength of ruſtic eloquence, that neceſſary places ought to be ſealed, as well as other apartments, and ſeemed ſhrewdly to ſuppoſe, that the diſcovery of ſome concealed treaſure would reward their ſearch. Many weighty reaſons were urged on both ſides, when the Officer appearing to conſider this ſcene as a violation of the national dignity, interpoſed and put an end to this curious and entertaining debate. The Commiſſary awed by his authority addreſſed me in theſe words: "Citizen, there is no farther "room for deliberation." After the concluſion of this buſineſs, which laſted the greateſt part of the night, I was conducted to Douay, about ſeven o'clock in the morning, in the company of ſome of the ſtudents, and joined my friends in the priſon of the Scotch College. My plan of aſſuming the character of a coal-merchant, and the other adventures which enſued, excited much merriment.

Of my ſtay in the Scotch College, a houſe, which, by the forms of republican juſtice, had been taken from ſome of his Majeſty's ſubjects, and converted into a priſon for honeſt

honeſt men, I have very little to relate. My friends and myſelf were confined there but four days, during which time, many of us were ſtowed together in the ſame room. The beds on which we repoſed in the night, were converted into ſeats in the day; we ate, we drank, we ſlept in the ſame apartment. On the fourth day of our confinement, (October 16) orders were iſſued by the department of Douay to ſend us to the citadel of Doulens in Picardy. On hearing this news, I was fully determined to attempt my eſcape. About two o'clock in the afternoon of the ſame day, we were conveyed from the priſon at Douay under a guard of cavalry. It happened fortunately that the Officer who commanded the detachment of guards, was the ſame perſon who had taken me into cuſtody at our country houſe at Eſquerchin. With this man, whom I knew by the name of Citizen George, I was become familiar. He gave me many aſſurances of kindneſs, pitied my misfortunes, and thoſe of my friends, and entreated me to tell him, if he could do me any ſervice. Without diſcovering to him my intention of attempting my eſcape on the road, I thanked him for his goodneſs: from his behaviour, I had reaſon to think, that were I miſſed, I ſhould not be purſued by his orders. Full of my deſign, I frequently left the waggons in which we were conveyed, went from one waggon to another, walked by the ſide of the Officer, converſing familiarly with him. Often did I attempt to conceal myſelf behind the thickets, or in places remote from public view, but was as often prevented by the vigilance of the guards. I looked into every corner, I ſurveyed every lurking-hole with the moſt diligent obſervation, but without effect. I now began to deſpair of executing my deſign, when by the bleſſing of the Almighty, to whoſe bounty I am indebted for peculiar protection at this as well as at every other period of my life, a favourable moment came, of which I availed myſelf with the utmoſt alacrity.

It was evening; the waggons were at ſome diſtance from each other, and the attention of the guards was of courſe more divided; or, what is more probable, their vigilance was conſiderably relaxed. We had juſt entered a village ſituated at the bottom of a conſiderable declivity; while ſome of the waggons advanced, and by the irregularity of the road were ſoon out of ſight, the reſt were

gently

gently proceeding down the hill. I embraced this happy moment, alone and unperceived retired to a poor habitation on the ſide of the road, and begged the favour of enjoying the comfort of a fire. A poor honeſt woman, the wife of a day-labourer, and her aged parent, gave me a kind reception; the door was ſhut, and I ſeated myſelf by the fire.

Here I remained in ſome agitation, while the priſoners and guards were paſſing by the door; fortunately no one entered the houſe at this critical moment, when I might have been eaſily diſcovered. The name of this village is St. Laurent; it is but a ſmall diſtance from Arras, at which place the priſoners ſoon arrived. The gates of that town were ſhut at an early hour, and I was relieved from the apprehenſion of being purſued. After I had been in this houſe for ſome time, the huſband of the good woman who had ſo kindly received me, returned home from the labours of the day. He ſat by me, and ſpoke in a civil and obliging manner. My dreſs, my appearance, my converſation, and particularly the depreſſion of ſpirits which I betrayed, naturally attracted his attention, and excited him to propoſe ſuch queſtions as I was unwilling to anſwer. I was however queſtioned ſo cloſely, that I felt the neceſſity of giving ſome account of my ſituation. Perceiving in the countenance of this poor day-labourer a peculiar air of honeſty and candour, I ventured to aſk him, if I could with confidence reveal to him a ſecret which involved my perſonal ſafety? He generouſly replied: "Speak without fear, I "will never betray you." I then informed him of my real ſituation, and of that of my friends, and of the purpoſe for which I had taken refuge in his houſe. I repreſented my diſtreſs to him in ſo pathetic a manner, that his commiſeration ſeemed greatly excited; and he promiſed to give me all aſſiſtance in his power in my perilous ſituation. I thanked him for his generous behaviour, and told him that I begged only the favour of ſtaying a little longer in his houſe, and of having ſome directions about the road which I deſigned to take.

About ten o'clock the ſame night, I left the houſe of this hoſpitable man, in very high ſpirits, and walked to the village of Eſquerchin, which I reached about two in the morning. My intention was to repair to the houſe of an honeſt man, who had always ſhewn me a great perſonal regard; but being diſturbed by a very general barking of dogs,

dogs, I thought it prudent to leave the village, and wander about till day-break. I then returned to the houſe of my friend, in order to awaken him, and ſolicit his help. While I was waiting in much agitation at the door, a young man, whom I had never before ſeen, came to me from the oppoſite ſide of the road. His appearance afforded me much uneaſineſs, as I was unable to judge whether he was a friend or a foe. My embarraſſment however was ſoon removed by the kindneſs with which he aſſiſted me to awaken the good people of the houſe. The wife of my friend immediately undertook to conduct me to Flers, a village at the diſtance of about two miles. There others reſided, on whoſe active and benevolent exertions I could ſafely depend. On the road to Flers, my guide cautioned me to walk at ſome diſtance from her, that, in caſe of accident, we might not both be taken. I obeyed her injunction; but the hazineſs of the morning, and the ſhortneſs of my ſight, expoſed me to danger; for ſeeing before me a woman, whom I miſtook for my guide, I advanced to her as ſhe was entering a houſe, and diſcovered her to be a ſtranger. This accident threw me into ſome perplexity, as I knew not the houſe to which I was going, and I thought it dangerous to make any enquiries. I however found the neceſſity of aſking for the place, and was conducted to it, where I found my guide and her friends in much alarm, as they knew not what was become of me.

After the agitation of the preceding day, and the fatigue of the night, I found myſelf ſick and feveriſh; but ſleep and refreſhment ſoon revived me. To prevent all danger of diſcovery, it was neceſſary to remain in a retired apartment, from which the day-light was excluded. Such was my diſtreſs in this particular, that I was obliged to place myſelf in the chimney, in order to have light to recite the divine office. About evening I received intelligence that a member of the College, the Rev. Mr. Devereux, had effected his eſcape from the guards in a ſimilar manner, and that he lay concealed in a neighbouring village. I obtained a guide, and went to join him. While we were talking of our adventures, another member of the College, the Rev. Mr. Rickaby, made his appearance. He had eluded the vigilance of the guards by retiring behind a mow, and naturally repaired to that part of the country where our connections lay. As we were three in number,

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we were better able to animate each other to bear our diſtreſs with fortitude. We ſpent that night and the next day in the houſe of an honeſt farmer, in the moſt retired and ſecret manner. In the night of the 18th of October we made an attempt, in the company of this farmer and another peaſant, to proceed to the Auſtrian frontier. The canal which flows between Lille and Douay was neceſſarily to be paſſed; but the bridges were guarded, and the ſtream was not fordable. In this perplexity we depended upon the chance of finding a boat, which uſed to be ſtationed in a certain part of the canal for the convenience of travellers. We directed our courſe to that place; but to our aſtoniſhment the boat was removed, and a ſtranger was ſtanding on the ſpot to which we were going, as if he had purpoſely taken that ſtation to diſconcert our plan. Apprehenſive that intelligence of our deſign might be communicated to the adminiſtrative bodies of Douay, we fled at the appearance of this ſtranger over marſhes and dreary and pathleſs fields, and returned to the houſe of the farmer in great depreſſion of ſpirits.

The next day (October 19) a report prevailed, that the village was ſuſpected of harbouring emigrants, and that Commiſſioners were expected from Douay to take cognizance of the affair. Our hoſt was alarmed; we were unwilling to expoſe him or his friends to danger. After ſome deliberation we agreed to retire to a loft in a barn at ſome diſtance from the houſe. This narrow receptacle was nearly filled with ſtraw; and room was ſcarcely left for the reception of three perſons. Beſides, the barn was double, and one part of it belonged to people diſtinguiſhed by a ſpirit of democracy, who were employed at the time in thraſhing their corn. We were cautioned to obſerve a profound ſilence for fear of a diſcovery. To this forlorn place we retired, taking for our ſupport a jug of ale, bread and apples: here we ſpent a long and tedious day in ſilence, in darkneſs and ſorrow. A great ſource of our perplexity was, that thoſe democratical perſons, who were thraſhing corn in the adjoining part of the barn, might, in the interval of their labour, hear our whiſpers, and the noiſe which we made in eating our hard apples. But we providentially remained in great ſecurity; and when night approached took more effectual meaſures than before to forward our eſcape.

We

We advanced to a part of the canal, where we found remnants of a broken bridge; there we fixed acroſs the ſtream a ladder, over the rounds of which we walked to the oppoſite ſide. Our principal difficulty was now ſubdued, and we proceeded with much confidence to a part of the French Netherlands, which was then in the poſſeſſion of the Allied Armies. One hazard however remained, which conſiſted in eluding the vigilance of the republican patroles on the frontier. Our guide inadvertently conducted us within half a furlong of the guard-houſe, in which ſoldiers were ſtationed. This was indeed a moment of diſtreſs. The leaſt noiſe would have betrayed us. We walked along in the utmoſt trepidation and the moſt profound ſilence, and in about half an hour was pronounced to be in a place of ſecurity. This, as may eaſily be conceived, afforded us the moſt heartfelt joy. It was about four o'clock in the morning of the 20th of October, 1793, when this fortunate event took place. We after that ſurrendered ourſelves to the Auſtrian patroles at Coutiche, and were conducted to General Kray, the commanding officer at Orchies, who treated us with civility, and gave us a guide to Tournay. Thus after the anxiety, the difficulties and dangers of three days and four nights, we reached a land of religion and hoſpitality.

> Hic labor extremus, longarum hæc meta viarum.
>
> VIRGIL.
>
> Such was the term of all my labours paſt,
> And here my lengthened wanderings ceas'd at laſt.

LETTER *from the Rev.* W. H. COOMBES *to* J. P. COGHLAN, *on the Subject of the* DUKE OF YORK'S *generous Behaviour to ſome of the Students of the Engliſh College of* DOUAY, *in their Eſcape from* FRANCE.

DEAR SIR,

YOU obſerve that the narrative of my eſcape cloſes with my arrival at Orchies, one of the poſts of the Auſtrian army; and you expreſs a deſire of knowing whether I had any communication with the Duke of York on that occaſion. I have therefore to inform you, that at the period to which you allude, I neither ſaw His Royal Highneſs, nor any officer of the Britiſh army. The only military man of any diſtinction, with whom I had the honour of con-

verſing in my flight from France, was General Kray, by whom I was politely received. He appeared to me to poſſeſs the manners and liberality of a gentleman; a character, which, in the eſtimation of his enemies, he has not forfeited amidſt the confuſion of a long and bloody war.

But though I have no perſonal acknowledgments to make to the Duke of York, for any kindneſs which I experienced in an hour of difficulty and embarraſſment, yet I cannot omit the mention of a circumſtance, which reflects the higheſt degree of luſtre on the character of that gallant and humane Prince. The Maſters and Students of the Engliſh College of Douay, whom I left on the road to Doulens, were confined during thirteen months in the citadel of that town. In this forlorn ſituation, at a great diſtance from their friends, they were often reduced to the utmoſt extremities of want. No proviſion was made by the humanity of the Republic for their ſubſiſtence: an inconſiderable allowance of bad bread was indeed furniſhed, but even that wretched ſupply was frequently delayed. Under this preſſure of diſtreſs, a plan was formed by ſome of the Students, of ſurmounting the obſtacles, which nature and art had thrown in their way, and of effecting their eſcape from the citadel, in which they were confined. In ſpite of the vigilance of the guards, fifteen of them executed this hazardous plan; with the help of a rope, which they took from a well in the citadel, they deſcended the wall, the height of which was from fifty to ſeventy feet. After croſſing the country with infinite hazard and danger, and performing the journey of near forty miles in the ſpace of one night, they arrived ſafe on the frontier of France, and reached the head-quarters of the Britiſh army under the command of the Duke of York. His Royal Highneſs beheld with the deepeſt concern the ſituation, to which young men of a liberal education had been reduced; he ſincerely pitied their misfortunes, and was viſibly hurt at the wretched appearance which they made both as to their perſons and dreſs; he kindly enquired about their friends whom they had left in priſon, requeſted a liſt of their names undoubtedly for the ſame benevolent purpoſe, and with a generoſity peculiar to himſelf, gave to each one preſent an ample pecuniary ſupply for the proſecution of his journey.

This, Sir, is an inſtance of humanity which ſhould never be forgotten. It is an action worthy of a Prince and a Hero; and ought to be recorded for the inſtruction and example

example of thoſe who have yet to learn, that the exerciſe of humanity, compaſſion and generoſity, adds the brighteſt ornaments to the ſplendor of rank, and the fame of military exploits.

I cannot diſmiſs this ſubject without expreſſing my earneſt wiſh and prayer, that this generous and gallant Prince, may long be the boaſt of the Illuſtrious Family which fills the Throne, and the pride and glory of the country which gave him birth.

I remain, Dear Sir, with great regard,

Yours ſincerely,

Aug. 27. 1799. W. H. COOMBES.

TAKEN FROM THE

MADRID GAZETTE OF SEPT. 10, 1799.

ON Thurſday the 5th inſtant the King received, with exceſſive grief, the melancholy news of the death of our Moſt Holy Father PIUS VI. which happened on the 29th of Auguſt, at half paſt one in the morning, at Valence, on the Droma in France, being then 81 years, 8 months, and 2 days old, having governed the Church 24 years, 6 months, and 14 days; in which, and in the midſt of all the critical circumſtances by which he was ſurrounded, he always ſhewed that ſerenity of mind which ariſes from ſolid virtue, and accompanies only the ſouls of the juſt. During the eleven days of his illneſs, his lips were never opened but to ſend forth praiſes to his Creator, to make proteſtations of his moſt humble ſubmiſſion to the decrees of Divine Providence, to implore bleſſings on the Church, on all its members, and particularly on our Royal Maſter, and all the Royal Family. Theſe are the only reflections left to their Majeſties to conſole them for the loſs which has penetrated their feeling hearts, which muſt be ſenſibly felt by every Catholic Chriſtian, and all virtuous men of whatever nation or religious perſuaſion they may be.

Another not leſs motive of conſolation ariſes to their Majeſties, from the ſatisfactory conviction that no endeavour

and no means in their power have been omitted, firſt, to preſerve his Holineſs in the tranquil poſſeſſion of his ſeat, and afterwards, to the purpoſe that every where he ſhould have by his ſide ſome Miniſter of theirs in order to facilitate to him all the ſuccours that might alleviate his hardſhips, their Majeſties having *alone* endeavoured to procure him any effectual relief, not contenting themſelves with ſterile compaſſion ſhewed by others; and indeed the Holy Father, being truly ſenſible, acknowledged it having never ceaſed, and in particular a ſhort time before his death, by letters, to expreſs to their Majeſties his gratitude, and by his laſt bleſſing beſtowed upon them, it appears that in thoſe ſentiments he perſevered to the laſt.

The conſternation produced by his Holineſs's death in the town of Valence, on the Droma, was very great: the inhabitants all ſtrived, by the greateſt demonſtrations, to ſhew their attention, reſpect, and concern, for his health, whilſt ill, and with tears lamented his death, when announced to them. All differences of religious opinions diſappeared: thoſe that did not regret the loſs of his Holineſs as Vicar of Jeſus Chriſt, and Head of his Church, lamented him as a model of virtue, and as one of thoſe extraordinary great men that Heaven from time to time ſends upon earth to be the ornament and the glory of the human ſpecies.

APPENDIX

On Wedneſday the 16th of October, the Death of his Holineſs was officially made public at London, by Monſeig. Erſkine; and on Thurſday the 17th, the Portugueſe Ambaſſador ordered a Dirge in his Chapel, South-ſtreet, Groſvenor-ſquare, where the R. R. Biſhop of Centuria, V. A. L. ſung the High Maſs. The gentlemen of the choir accompanied with ſolemnity the ſacred function. The decorations of the chapel, throne, eſcutcheons and diſplay of lights, exhibited a funeral pomp, which, while it did honor to his Excellency's genius, diſplayed his friendly concern for the great and much lamented Pius VI.

There will be Dirges for his Holineſs in ſeveral other chapels, but the days were not fixed when this Directory went to preſs.

BRITISH
11AP68
MUSEUM



George Keating Sculp.

The Venerable Pontiff

PIUS. VI.

in the 82 Year of his Age

and

the second of his Captivity.

Died at Valence August 29. 1799.

Published by J.P. Coghlan. Oct.r 1. 1799.

On the 29th of Auguſt, 1799,

At half paſt One in the Morning,

Died at VALENCE,



In the 82d Year of his AGE,

The 2d of his CAPTIVITY,

And 25th of his PONTIFICATE,

THAT ILLUSTRIOUS AND VENERABLE PASTOR OF THE FAITHFUL,

PIUS VI.

On the 27th he received Holy Communion,

The 28th, Extreme Unction,

And expired in the Arms of his conſtant Friend and Attendant,

MONSEIG. SPINA,

BISHOP OF CORINTH,

By whoſe Hands thoſe ſacred Rites to his departing Soul were adminiſtered.

His

His Holineſs was born at CESENA on the 27th of December, 1717, and was elected Pope the 15th Feb. 1775.

The greatneſs of his Soul appeared with more Splendor as his Humiliations and Sufferings increaſed.

With his laſt Breath he forgave his Enemies.

He lamented their Crimes, and prayed God to withdraw his Scourges.

Britons who have viſited Rome know his Virtues, his Piety, his Learning, and his Affection for this Nation.

May the Treachery which has cauſed his Afflictions be a Warning not to depend on French Promiſes, until they are in a Situation not to deceive.

MAY HIS SOUL REST IN PEACE.
AMEN.

OBITUARY,

M,DCCC.

CLERGY.

1799
Feb. 11. R. R. Dr. John Geddes, Biſhop of Morocco, Coadjutor to Dr. George Hay, V. A. for the Lowland Diſtrict, late Preſident of the Scotch College at Valadolid, in Spain—died at Aberdeen.
Feb. 5. R. Francis Cliffe, Eccleſtone Field, Lancaſhire.
26. R. George Apedaile, Church-hill-wood, Worceſter.
Mar. 14. R. Edward Jones.
30. R. James Wyke.
Apr. 14. R. Gerard Robinſon, A. 70, and 46 years on miſſion in London.
19. R. James Appleby.
May 26. R. Thomas Wright, D. D. of Sorbon, A. 56, Ham-lane, Middleſex.
June 2. R. Rob. Johnſon, Doddingrove, Weſtmoreland.

1798
Dec. 22. R. Joſeph Tyrer, Holywell, Flintſhire.

1799
Jan. 22. R. James Jeniſon, Bath.
Mar. 18. R. Chriſtopher Wright, Canford.
Apr. 27. R. Charles Hanne, Hagerſtone.
May 12. R. William Poſtlewhite, Stonyhurſt.
June 9. R. John Manſell, Walton.
Oct. 12. R. Thomas Talbot, King-ſtreet, Holborn.
Lay Brother Anthony Oſwald, Hamburgh.

1798
Dec. 18. R. F. Peter Coghlan, O. S. F. eldeſt ſon of the Printer, London.
30. R. F. Michael Clement Ryan, O. S. A. London.

1799
June 19. D. William Gregory Cowley, O. S. B. Preſident of the Engliſh Benedictine Monks, died at Vernon Hall, Lancaſhire.
20. D. Anſelm Bradſhaw, O. S. B. Warrington, Lancaſhire.
Sept. 27. R. F. Pacificus Nutt, O. S. F. Provincial of the Engliſh Franciſcans, died at Birmingham, Warwickſhire.



1798
Oct. 15. S. Mary Maſon, a ſick ſiſter, Middleſex Hoſpital.
Nov. 2. M. Mary Magdelane Wildſmith, A. 81, R. 57, Conceptioniſt of Paris.
24. D. Mary Clare Throckmorton, A. 85, R. 61, Jub. 11, O. S. B. Preſton, Lancaſhire.
Dec. 27. D. Natalia Dartois, A. 81, R. 64, O. S. Bernard, of Douay, at Pentonville.

1799
Jan. 2. S. Pulcharia Stapleton, O. S. A. Paris.
3. S. Dorothy Parker, A. 59, R. 31, Conceptioniſt, Paris.
4. R. M. Abbeſs —— Keith, O. S. C. Gosfield.
18. S. Mary Joſeph Chadwick, O.S.C. Hagerſtone.
20. R. M. Abbeſs Mary Catherine Smith, O. S. C. Hagerſtone.
21. S. Auguſtina Orrell, O. S. A. Paris.
25. S. Mary Agnes Tereſa, of Divine Providence, O. S. T. Auckland, St. Helen's.
30. M. Elizabeth Winifride Stock, A. 77, R. 55, Conceptioniſt, Paris.
Feb. 2. D. Adelaide Chriſtiana de Cadſhac de St. Walburge, A. 25, R. 5, O. S. T. Auckland.
8. Lay-Siſter Mary Margaret Evans, A. 78, R. 53, O. S. B. Hammerſmith.
Mar. 9. S. Mary Auguſtina Tereſa Ann Douglaſs, of the Holy Ghoſt, A. 58, R. 32, O. S. T. Canford.
14. S. Ann Joſeph Wheeler, A. 81, R. 54, O. S. A. Hengrave.
D. Mary Michael Preſcot, O. S. B. Hammerſmith.
23. D. Theodora Odemaër, A. 70, R. 50, O. S. Bernard, Pentonville.
Apr. 3. S. Mary Aloyſia Pool, A. 71, R. 52, O. S. A. Hengrave.
15. S. Mary Louiſa Witingham, O. S. A. Paris.
17. R. M. J. Mary Clementina Bulſtrode, A. 72, O. S. C. Gosfield.
28. S. Angelica Ainſworth, O. S. C. Wincheſter.
29. D. Mary John Alexander, A. 84, R. 42, O. S. B. Woolton, Lancaſhire.

1799
May 6. Lay Sister Mary Joseph, O. S. B. Ipres.
June 22. R. Lady Abbess Clementine Lynch, of the Irish Convent of O. S. B. Ipres.
July 18. Lay Sister Elizabeth de Proft, A. 64, R. 37, O. S. A. Amesbury.

Liste de M. M. les Ecclesiastiques François, décédes en Angleterre depuis le 1er 7bre, 1798, jusqu'au 1er 7bre, 1799.

Mess. Valentin Gaultier, Recteur de la Maugon, St. Brieue.
Michel François Guille Gaillard, Curé de Manneville la Rault, Lisieux.
Jean Baptiste Daubichon, Curé d'Ormenil, Roüen.
Charles Achée, Curé de St. Vincent Nogent, Roüen.
Jean Damien le Liévre, Curé de Marcé, Séez.
Jacques le Marchand Chapelain de l'Abbaye d'Estival, le Mans.
Pierre Joseph Vengeon, Vicaire de N. D. de Mayenne, le Mans.
Charles Jean François Jehier, Vicaire de N. D. de Mayenne, le Mans.
———— Cormier, Prêtre, Chartres.
Pierre Jean François Durand, Curé de Colomby, Bayeux.
Rev. Felix Marie Tremaria, religieux Capucin de la Maison de Brett, Leon.
Mess. Alexandre Fidele de Choisé du Plessis, Ch. de St. Pierre de la Cour, le Mans.
Michel Groult, Curé d'Ondefontaine, Bayeux.
J. Yves Saliou, Vicaire de Plouneventer, Léon.
Jean Baptiste Guillon, Curé de Corranzés, Chartres.
Louis Calbris, Prêtre Chapelain de Lacy, Bayeux.
Charles Felix Dufour, Vicaire de Serizy la Salle, Coutances.
François Jean Roüesset, Prêtre, Roüen.
George Duval, Curé du Boulay-morin, Evreux.
Claude François de la Croix, Curé de Ste Godeberte, Noyon.
Honoré de Buisy, Abbé Commendataire de Moulins, Vic. Gen. de Lyons.
Joseph Rique, Desservant de la P. de St. Farjeol, Clermont.
Pierre Louis Hervet, Acolythe, Bourges.

Mess.



Meſſ. Jean Louis Claude Deſeſſement, Prêtre Miſſion. Sup. du Seminaire de Angouleme.

Antoine Olivier Oratorien, Sup. du Coll. de Vendôme, Blois.

Jean Bapt. Etienne Mollien, Curé de Daumenil en Vexin, Roüen.

Nicolas le Febvre, Curé d'Imbleville, Roüen.

Sulpice, Magloire de la Haye, Prêtre Chapel. de la P. du Crotoy, Amiens.

Louis Charles Giret, Vicaire de Préaux, Roüen.

Jean Richard, Vic. de Canny, Roüen.

Jean Aymery Godefroy, Curé de Bauville la Cité Roüen.

Guillaume Ferrand, Curé de Douville la Bruyere, Roüen.

Julien le Monnier, Vicaire de Parigny, Avranches.

Joſeph Jean Penhoët, Recteur de St. Melloir des Ondes, St. Malo.

Jean Bapt. Charles Binet, Curé de Freſneuſe, Roüen.

Pierre Generat, Curé de Ste Marie des Champs, Roüen.

Claude François Pougeol, Chanoine de la Cathedrale, Amiens.

Nicolas Jean Aug. M. Boullongne, Vicaire de Reville, Coutances.

François Jean le Pouliguen, Vicaire de Pardie, St. Brieue.

Nicolas le Gaſteloîs, Vic. de Devely, Coutances.

Jacques Marc, Curé de Fontenay le Peſnel, Bayeux.

Jean François Loizance, Curé de St. Etienne, Ville et Dio. de Rennes.

Pierre Nicolas Buſnel, Curé de St. Jean de Caën.

Pierre Paul Duclos, Chapelain de la Delivrande Dio. de Bayeux.

Louis François Heruguel, Vicaire de St. Nicolas de Roüen.

François Mahyer, Vic. de Carantan, Dio. de Coutances.

—— Bertrand, Curé de Pleneuf, Dio. de St. Brieux.

Yves Philippe, Curé de St. Gilles de Plegeaux, Dio. de Quimper.

Joſeph Briquebec, Prêtre de Cretteville, Dio. de Coutances.

Jacques Touchard, Curé de Laſſay, Dio. du Mans.

Meſſ.



Meſſ. Nicolas Cloüard, Curé du Menit Thebault, Dio. d'Avranches.
Jacque François Duval, Curé de Cerqueux, Dio. de Liſieux.
Jacque Malandaine, Curé de Manneville, de Roüen.
—— Huard, Curé du Dio. de Séez—Mort a Epſom.
Jean S. Privé, Clerc tous Dio. de Chartres.
Jean B. Moiſſy, dit Pere Hubert, Capucin de Caën.
Jean J. Bernier, Prêtre d'Argentan, Dio. de Séez.
Olivier Luttier, C. de Courcouronne, Dio. de Paris.
Jean B. du Petit-Boſq, prémontre prieur C. d'Hellon, Dio. de Liſieux.
Louis Charles le Corguille, Vic. de Queſſoy, Dio. de St. Brieux.
Charles le Normand de Villers, prieur Curé de St. Lô, Ville de Roüen.

LAY PERSONS.

1796
Jan. 23. Mr. Henry Hill, Maryland, N. A.
Mr. Ignatius Fenwick, Maryland, N. A.
1797
Feb. 25. Mr. Nicholas Lunn, London.
Sept. 12. Counteſs Dowager Newburgh.
June 29. Mr. George Cary, Mawley, Salop.
Nov. 15. Mrs. Suſanna Richmond, wife of Wm. Delattre, at Douay.
1798
July 15. Mr. Joſeph Griffith, of his Majeſty's ſhip York, ſtationed at Jamaica, A. 30.
Oct. 25. Mr. Thomas Holding, A. 46, New Bond-ſtreet, London.
Nov. 4. Mrs. Ann Allam, A. 65, Iſleworth.
11. George Doughty, Eſq. Mary-le-Bone.
21. Mr. Wm. Parkinſon, Eccleſtone Field, Lancaſh.
22. Mr. Tobit Earle, A. 84, London.
25. Mrs. Henrietta Maxwell, Dumfries.
26. Mrs. Abigail Kington, Warwick.
Dec. 3. Mrs. Suſanna Fiſher, A. 39, Sheffield, Yorkſh.
10. Thomas Haddock, Eſq. A. 80, China-row, Chelſea.
26. Mr. John Freeman, A. 82, London.
1799
Jan. 7. Julius Foreſta, Eſq. A. 87, Brompton.
17. Mrs. Margaret Morris, A. 80.
25. Miſs Helen Hegnett, A. 31, Bath.

1799

Feb. 1. Mr. Alexander Bale, A. 23, Taunton, Devonſh.
8. Mr. Richard Cooper, A. 70, Acton Burnell.
10. Mary Dowager Lady Tichborne, A. 83, Tichborne, Hants.
20. Mr. John Gradwell, Salwick Hall, Lancaſhire.
Mar. 2. Mrs. Elizabeth Coghlan, A. 72, wife of the Printer, Duke-ſtreet, Groſvenor-ſquare.
4. Mr. Peter James, A. 81, High Meadow, near Monmouth.
10. Mrs. Ann Horrabin, A. 65, Garſtang, Lancaſh.
12. Mrs. Jane Chew, A. 64, Piccadilly, London.
15. Mrs. Suſanna Mary Lucas, A. 84, mother to the Rev. Simon Lucas.
Mrs. —— Innis, Aberdeen.
17. Mr. John Grayſtock, Preſton, Lancaſhire.
18. Dr. Charles Stapleton, A. 53, phyſician, Preſton, Lancaſhire.
23. Miſs Mary Eugenia Biſhop, A. 37, Brook Green Houſe, Hammerſmith.
Apr. 4. Mr. Peter Molloy, A. 29, New Bond-ſtreet, London.
Mr. James Vincent, Bury, Suffolk.
13. Mrs. Mary Wilks, A. 89, Warwickſhire.
21. Thomas Huddleſtone, Eſq. A. 59.
May 5. Mrs. Sarah Ballard, A. 54, South Audley-ſtreet.
9. Mrs. Sarah Lorymer, A. 73, Perthyre, Monmouth.
14. Mrs. Alice Hearne, A. 69, London.
June 6. Donald M'Donald, Eſq. A. 66, Durham.
9. Mrs. Bridget Walch, A. 89, Hampſtead.
21. Andrew Hearne, Eſq. A. 74, London.
30. Mrs. Ann Dignum, A. 74, London.
Mrs. Mary Butler, Bath.
July 12. Mr. Owen O'Keeffe, A. 75, Long Acre.
21. Mrs. Louiſa Barrett, A. 23, Strand.
Aug. 13. Mr. James Bowyer, A. 65, Worceſter.
15. Miſs Emerentiana Clarkſon, A. 18, London.
26. James Sheridan, Eſq. A. 47, Ruſſell-ſtreet, Bloomſbury.
27. Mrs. Mary Williams, A. 55, Great Rider-ſtreet, St. James.
Sept. 7. Geo. French, Eſq. A. 59, Eaſt-lane, Bermondſey.
21. Mr. Joſeph Neſbit Bryan, A. 49.
Mr. Lawrence Callan, A. 68.